[1001]

IOSEPH,

OR,

PHAROAH'S

FAVOVRITE.

ECCLES. 39. 1,4.

Hee only that applyeth his minde to the Law of the most high, and is occupied in the Meditation thereof; shall serue among Great men and appeare before the Prince.

LONDON,
Printed by *B. A.* for *Matthew Law*, and are to be sold at his Shop in *Pauls* Church-yard. 1623.

To the right honourable and reuerend Father in God, *Iohn* Lord Biſhop of *Lincolne*, Lord Keeper of the *Great Seale*.

VVHat need I any other Dedication?
Thy life & Ioſephs are but one narratiõ
He kept King Pharohs Seale which was his Ring
Thou art the great-Seale Keeper of our King,
And art the neereſt ſeruant to his Throne,
And in his ſeate of Iudgment ſitſt alone. (care
By him the kingdomes waight, Church, peoples
Committed to thy equall Ballance are,
Thus as to Pharoh Ioſeph was at Nile,
So art Thou to the Monarch of this Ile:
God make thy ſeruice like good Ioſephs proue,
And thee reward with Pharohs Grace and loue,
So Thou ſhalt giue thy Maiſter high content,
And make vs happy in thy Gouernment.

Your Lordſhips moſt humbly deuoted

ROBERT AYLET.

THE FIRST BOOKE OF IOSEPH.

Of him, whom God by brethrens enuy sent
From Canaan *to* Egypt, *to preuent*
Great dearth; I sing; thou that didst him protect
In all his trauels, me in mine direct.

NOw dwelt the holy Patriarch *Israel*
At rest, in *Canaan* in his fathers cell,
For *Esau* now did in *mount Seir* raigne,
One country could not all their flocks su-(stain:
And hauing many stormes and dangers past,
Now hop'd in quiet to haue liu'd at last,
Freed from his brothers hate and menacing,
From *Labans* cruell gripes and coueting,
His teares for losse of *Rachel* now were dride,
For *Dina's* rape, and *Simeons* homicide,
His sonnes abroad, in Peace their flocks do tend,
Ioseph at home, his father doth attend:
When lo! an enuious Spirit (which did reede,
In holy *Iacob*, *Isaacks* promisd seede,
Which he to come of *Ioseph* most did feare.
Because he to his father was so deare)
One day amongst the sonnes of God appeard,
Before the Lord, desiring to be heard:

And thus began: Dread *Thunderer*: be iust,
Hast thou not raisd vp sinfull man from dust,
To make those heau'nly *Mansions*, ay his owne,
From which thou *Angels* in thy wrath hast throwne
And damn'd? yet we but once did thee displease,
But he offends each houre, yet lives at ease:
Iacob in *Isaacks* Tents doth quiet liue,
As with his *Blessing* he him *Peace* did giue;
And though by thy *Decree* man ought attaine
To Ioyes of Heau'n, by sorrow, care, and paine:
To him thou so benigne and gratious art,
Hee sees the Pleasures, neuer feeles the smart;
So as it seemes 'tis thy determination,
To make base Man for *blisse*, Vs for *damnation*:
How hast thou blessed him on eu'ry side?
His Children many, his Possessions wide;
His flocks abound and couer all the Land,
So thou dost blesse all workes that passe his hand:
Well may he serue thee for so great reward,
But touch him, thou shalt see his slight regard,
Vexe thou but him, or any of his race,
And he will thee blaspheme vnto thy face:
When thus, th' *Almightie*; say thou what thou can,
Iacob's a matchlesse, iust and perfect man,
Who feareth God, doth good, escheweth ill,
Try him or his, so thou no bloud dost spill.
Thus now had *Satan* his desires attain'd,
By *Iacobs Angell* till that time restrain'd;
And since for bloud he could not get permission,
He priuily sowes Enuie and Sedition,
Which make oft greater rents in Church and State,
Then open enmitie and knowne debate:
Simeon and *Leui*, once his Instruments
Of murther, vnder couer'd false intents,

With

1001

With the *two handmaids* sonnes shall kindle hate,
And Enuy, for to ouerthrow the state
Of simple *Ioseph*, who in honest sort,
To *Israel* brought his brethrens ill report;
And in plaine meaning did to them vnfold
His dreames by day, which God by night had told:
Which enuiously this *Sp'rit* interpreting,
As if he of his *Brethren* would be king;
And for because he was to *Iacob* deare,
And tales to him, as they suspect did beare;
He by their malice labours cunningly,
To ruine *Iacob* and his *Family*
In *Iosephs* losse: Thus did the *enuious Fiend*
Proiect destruction, God a blessed end.
Little hereof thought good old *Iacob*, when
He him to *Sichem* to his bretheren
Doth send: where wandring he at last was told,
That they at *Dothan* pastured their fold
On side of hill which *Sol* with chearefull eyes,
Salutes and comforts soone as he doth rise;
Vnder a stately Oake, whose armes dispread,
From Sunne and Raine all vnder sheltered,
Neare fairest meadowes and the Riuer side,
These *Brethren* with their Flockes in Tents abide,
More healthfull, pleasant, fruitfull, spatious plaine,
Was not in *Canaan* to be seene againe, (leasure,
Where whilst their Flockes doe feede, they haue good
To leape, dance, caroll, sleepe, and take their pleasure,
And they that feele within diuiner motions,
In priuate shades may fall to their deuotions,
And imitate the plumed heauen'ly Quire,
Who in sweete notes Gods goodnesse doe admire;
Hither comes *Ioseph*, where he first admires
The places fertilenesse and faire attires,

For his owne coate, all party coloured,
Seemd nought to that the ground apparelled:
But his ten brethren him no sooner spie,
But lo! here comes the *dreamer*, all do crie
Come let vs kill, and in some pit him cast,
Then see how all his *Dreames* will proue at last.
And when our father misseth him, weele say,
Some wicked beast deuour'd him on the way:
And had not *Prouidence* with-held their knife
By *Ruben*, they then taken had his life:
Full glad to see his Brethren was the childe,
And with a pleasing face vpon them smilde,
As little thinking by them to be sold,
As they at *Nile* his glory to behold,
As cruell *Cain* against his brother rose,
When nothing lesse good *Abel* did suppose:
And as fierce *Simeon* came most cruelly
On *Sichem* looking for affinity:
So *Iacobs* sonnes vnwares on *Ioseph* run,
Who kindly to salute them then did come,
One bends his fist, another drawes his knife,
Another sweares he'le teare from his life.
Wretch! saith another, thou comest for a spy,
That thou returning home maist tell a lye,
And vs disgrace in our old fathers eare,
And be alone his ioy and darling deare:
Lo, saith another, we our sheaues must bring,
And do to thee obeisance as our king;
One saith, thou art the Sunne, we starres of night,
And must all bow, whence we do borrow light:
Then stripping off his party coloured coate,
They blindfold him, and on the shoulder smote:
And said, since thou diuin'st and dreamst so right,
Reckon now which of vs thee last did smite.

Whilst

1001

Whilst Lambe-like he before the sharer lies,
Mute and amaz'd, yet thus at last replies.
Ah brethren deare, though now too late, I proue
The peril's not so great in *Hate* as *Loue*:
Cain mortall hate did to his brother beare,
For that his offrings acceptable were,
My father hardly scap't mine *Vncles* knife,
Because he was *Rebecca's* deerest life:
So did you and your mother mine despise,
Because she gratious was in *Iacobs* eyes;
Now him, that neuer did or thought you ill,
Because my father loues me, you will kill:
To him once, I confesse, I did relate
An ill report I heard, not for least hate
Or malice that my brethren I did beare,
But that you knowing it, might better cleare:
That which my father did but solly deeme,
To tell mine idle dreames, will you esteeme
It capitall? oh brethren deare, forbeare,
If not for loue or pittie, yet for feare
Of vengeance, which will follow fratricide,
Cains curse shall euer on that house abide,
If all consent your *Brother* here to slay,
Iacob hath lost eleu'n sonnes in one day:
And whence shall then that *blessed one* proceede
God promisd in our father *Isaacks* seede?
That cursed *Cham*, from whom these nations come
Which here inhabite, neuer yet haue done
So foule a sinne; nor *Nimrods* cruell sword
Was ere in his owne brothers blood engor'd:
A brothers sight rough *Esaus* fury chaces,
And makes him fall to kisses and embraces.
Looke on my youth, not halfe so loth to die,
As to be slaine by brethrens crueltie,

Looke on my innocence. Behold my teares,
Respect your and my Fathers grayer haires:
Who cannot but with griefe and sorrow die,
For losse of me by *Brethrens Butchery*.
Oh! neuer hope this murther to conceale,
For though you your owne lips should all vp seale,
These beasts, stones, trees, my bloud to heau'n will cry
For vengeance, on this bloudy Felony:
And that which now you thinke in secret done,
Shall be made plaine and clearer then the Sunne.
Now *Isaack* like I lye vnder your knife,
And willingly as he could leaue my Life,
Were I perswaded 'twere the *heaun'ly will*,
But herein *Satans purpose* you fulfill,
And your malicious enuy satisfie:
But Lord accept me as I guiltiesse die.
These words proceeding from a Soule oppresst
With anguish, wrought so in his Brethrens brest,
That though they willingly all wish him slaine,
Yet each from bloud-shed would his hands retaine.
Wherefore they him into a dry pit cast,
With cold and hunger there to pine and wast,
And suddenly they sit them downe to eate,
Ne're pitying *Ioseph* that must sterue for meate:
So haue I seene *tenne hounds* of *bloudy kinde*,
Who long haue chas'd, to kill the harmelesse Hinde;
When they haue lodg'd her in the hunters gin,
Whence neuer one escapes, if entred in;
Turne to their Lodge, where for their labours meede,
They on the heart and bleeding intrailes feede.
Poore *Ioseph* had thy Brethren now thee slaine,
Thou long since hadst beene rid out of thy paine:
But whilst thou seek'st by teares thy life to saue,
Thou now art buried quicke within thy graue:

What

What canst thou looke for in this Dungeon vast,
But cu'n with cold and hunger here to waste?
Depriu'd of Sunnes most comfortable Light,
And euill *Sp'rits* with horrour thee to fright,
Yet as a fauour this was done to thee,
Thus are the wickeds mercies Crueltie.
But Lord! the childe to heau'n cries from the pit,
And doth to *righteous Iudge* his cause commit;
Lord thou dost know how innocent I die;
Me saue, and pardon their iniquitie.
As when fierce *Caine*, (out of base enuying,
That God should best accept his offering.)
Had *Abel* slaine; His bloud to heau'n did cry,
So this childs grieuous *Lamentations* flye
Into Gods eares, who sends the *Ishmaelites*,
First persecutors of the *Israelites*:
From Brethrens malice *Ioseph* to set free,
And saue his life, though lose his *Libertie*:
So he that late escaped being slaine,
Is raised vp out of the pit againe,
Whom to be rid off, and for present pay,
His Brethren sell to be conueid away.
And now large shadowes from the Mountaines fall,
And *Heau'n* with his blacke mantle couers all,
Phebus for rest in *Sea* his *Steedes* bestowes,
And from her *Sea* of rest the *Night* arose:
When *Iacobs* sonnes amongst themselues deuise
To couer their inhumane cruelties:
And as we euer see that one foule sinne
Begets another, to lye hidden in;
As some their foule adultery to hide,
Haue first vs'd *Drunkennesse*, then *Homicide*;
So these vniustly 'gainst their Fathers will,
One of the Kiddes then in his Flocke doe kill,

And dipping in his blood the colourd coate
Of *Ioseph*, it vnto their father brought,
And say; Now see good father dost thou know,
Whether this be thy *Iosephs* coate or no?
As Turtle deare, when seeking for her loue,
She finds at cu'n the feathers of a Doue,
Begoard with blood late party colourd gay,
Concluding now her mate hath beene the prey
Of cruell hawke, sends out most piteous cries,
And in those deareſt blooded feathers dies.
So good old *Israel*, whose dimmer sight,
Could scarce discerne of colours by the night,
Yet seeing *Iosephs* coate begoared red,
Which lately was so finely coloured:
For whom, though long he look'd, and did enquire,
Yet saw nor heard least newes of his retire.
Cries out, 'tis *Iosephs* coate with blood defild,
Some wicked beast deuoured hath the child.
I sent him out alone vnwittingly,
And therefore guilty of the crueltie.
So grieuous were his groanes and lamentation,
They turne to sorrow all his habitation,
And though his sonnes and daughters all arise
To comfort him, the best they can deuise,
Yet still the good old man doth groane and crie,
Ioseph is lost, I in his coate will die.
He with wilde beasts is into peeces torne,
Ile sooner cease to liue, then cease to mourne.
Father saith *Dina* then, th'vnlucky maid,
Why should you without cause be thus dismaid?
Before times I haue often heard you say,
Gods Angell you conducted in your way,
From hence cu'n vnto the *Assyrian* plaine,
And thence from *Laban* brought you home againe;

Oh

1001

Oh why should you despaire then thus and feare,
As God of yours had not as great a care?
What because here a bloody coate you see,
Must it be *Iosephs* needes? or if it bee,
He may, whilst he from cruell beasts did flie,
Forsake his coate to scape more speedily:
He that this coate found loose vpon the ground,
Not any signe of murthering him found,
Nor found he either hand, head, foot or bone,
Onely this bloody coate lay all alone;
Blooded it seemes with iawes of cruell beast,
Which on some other prey had made his feast:
"Thus can the whole to sicke good counsell giue,
"And easier 'tis to teach well, then to liue:
But *Ruben*, *Iudah*, all his sonnes may rise,
And daughters all to comfort him deuise,
He rends his clothes, puts sackecloth on his loines,
And for his *Ioseph* long time weepes and pines,
And mourning will goe downe vnto his graue
To *Ioseph*, whom he here shall neuer haue.
Meane while to *Nile* the *Midian* merchants hie,
Laden with Balme, with mirrhe, and Spicerie,
When *Ioseph*, whom if they could truely prize,
Was farre more worth than all their merchandize;
Did bondage base vnto his noble minde,
More bitter, then death to his body finde;
But hauing none to whom to make his mone,
Goes sighing, sobbing to himselfe alone,
Vntill a merchant willing him to cheare,
That hee might fairer looke, and sell more deare,
Enquireth of his parents and his kinde,
To put more pensiue thoughts out of his mind;
Know; saith the gentle childe, my parents came
From *Heber*, whence we *Hebrewes* haue our name,

The

The fourth from *Sem*, first of that blessed seede,
Th'Almighty chose mankind againe to breede:
My Father *Iacob* who the Birth right bought
Of *Esau*, that *Gods Blessing* set at nought,
Was *Isaacks* sonne, eu'n *Abrams* blessed seede,
In whom all Nations happinesse may reade.
My Mother *Rachel*, now depriu'd of Life,
Was *Israels* first *Loue*, but second *Wife*:
Laban both *Sonne* and *Father* in one night,
Deceau'd; of's wife him, me of my *Birth right*:
For when his thoughts in nuptiall Bed embrace
My Mother *Rachel*, *Lea*'s in place:
Whereby my Brethren me in *yeares* surpasse,
But I them in my Fathers *loue* and *grace*;
For enuy hereof, Lo! they me haue sold,
Thus briefly I my state to you haue told.
The Children of the *Bond woman* were glad,
They one now Bound of the *Free-womans* had:
But whilst such talke makes shorter seeme the houres,
Beho'ld they now may see braue *Memphis* Towres,
Turrets which seeme to dare the Starry skies,
And Temples which like Toppes of Mountaines rise,
Whose *Phanes* and *Spires* all guilt, with radiant gold,
They shining like the *Lampes* of heau'n behold,
Which often with reflecting splendor bright,
Seeme to obscure *Sols* cleerest heau'nly Light.
When thus the *Lad*. Good Masters, So must I
Now call you, and will serue you chearefully,
Tell me what glorious Buildings yonder bee,
Whose like in *Canaan* I did neuer see;
Which seeme, except mine eyes me much doe faile,
Like to a Citie that on *Sea* doth saile,
Or *Noahs Arke* which floting on the Floud,
Preseru'd all kinde of Creatures with their food.

Boy, saith a Merchant, This is *Egypts* Plaine,
Where neuer yet did fall a drop of raine;
The Waues you see are seu'n-fold headed *Niles*,
Which now doth Ouer-flow the richest soiles,
Whence euer *Sol* by his all quickning heate,
Rais'd Corne and Grasse, for Man and Beast to eate:
There where you see the Floud like Seas appeare,
Will be a Haruest twice within a yeare.
Beside, no mortall wight could euer wish,
Then's there more plenty of most dainty Fish:
Abram the Father of great *Ishmael*,
(From whom our Nation) Famine did compell
For succour to descend, into this Land,
Where he is said to make them vnderstand
The Nature of the highest *Deitie*,
Formes, Lawes, and Natures of the Starry skie,
And first them taught to measure out their yeare,
By *Sunnes* iust course: For it doth plaine appeare,
That they till then the *Moone* did measure by,
VVhich makes them bost of such antiquitie,
And reckon in their annuall Computation,
Thousands of yeares before the VVorlds Creation:
But though he gaue them in all *Arts* direction,
Yet neuer brought they one to such perfection,
As that we call Diuine *Astronomie*:
For in this Country best they might descrie,
The formes and orders of the *Lamps* of *Night*,
VVhere neuer Clouds obscure them from their sight.
First in *Caldea Abram* learn'd this skill,
And grew so well acquainted with Gods will,
He knew all things, they say, by Reuelation,
Past, present, future, from the VVorlds Creation,
Till that last minute that it could expire,
VVhich as by *Water* erst, shall be by *Fire*.

Indeed,

Indeed, saith *Ioseph*, I haue heard it tould,
The first man *Adam* prophecide of ould,
The worlds destruction twice, for sinnes iust hire,
The one by *Water* th'other by the *Fire*,
Seth therefore *Adams* scholler and his sonne,
Not knowing which was first: of earth and stone,
Two Pillars built; The earth against the fire,
The stone to stand 'gainst waters raging ire:
Where *Arts*, which long Experience had obserued,
He vnto future ages faire preserued,
The earthen pillar perisht in the flood,
The stone the waters violence withstood,
These *Heber* finding after publisned
In *Syria*, where first learning flourished:
Till *Abram*, who herein did all excell,
Came downe to *Egypt*, and as you doe tell,
Conuerst with one they called *Mercury*,
Whom, with these *Arts*, he taught the mystery
Of one trine God-head, and the worlds creation,
Who read the same vnto their neighbour nation.
Whence now they are, and shall in time be spred
Through all the earthly globe inhabited.
Thus they discourse, as if they would foretell
Of *Gentiles* all, which after should excell,
In *Arts* and *Sciences*; which now dispread,
As men, through all the earth on which we tread:
For as the earth empeopled was below
By *Adam*, so all *Arts* and *Learning* flow
First from the *Hebrews*, vnto eu'ry nation,
As *Rules* and *Precepts* come by obseruation:
But now the cittie's towres obscure the skies,
And make them hold their tongues, and vse their eyes
The splendor of those buildings to behold,
Where they the second time good *Ioseph* sold.

The end of the first Booke of Ioseph.

1001

THE SECOND BOOKE OF IOSEPH.

NEuer did *Adam* more lament and plaine,
For *Abel*, by his cruell Brother slaine,
Then *Iacob* mourn'd for faireſt *Rachels* Seede,
Nor would by any meanes be comforted:
All Day the field his Lamentations heares,
All Night his Couch he watreth with his teares:
And if leaſt ſlumber cloſe his blubbring eyes,
Him thinkes he ſees a cruell Beare ſurprize
His deareſt *Ioſeph*; crying out for aid,
And ſtarting vp, awakes, much more afraid,
His Spirit's thus ſpent, his Body wearied,
With groanes, and toſſing vp and downe his Bed:
Loe, aged *Iſaack*, who had long beene blinde
Of's fleſhly eyes, but yet of clearer minde,
Comes to his comfort, being thither led
By *Beniamin*, who to him miniſtred.
Long ſtood he mute, and to the grieuous moanes
Of his bliſt *Iacob*, ecchoed with groanes,
Till's heart with ſorrow ready now to breake,
With words all weighte, he thus begins to ſpeake:
Deare Sonne, the ſtaffe and comfort of mine age,
The bleſſed fruit of holy Marriage,

Farre

Far more to *Mee*, then to thee *Ioseph* deare,
Mine only *Sonne*, by *Promise*, But thou here
Hast *Beniamin*, by thy beloued wife,
Faire *Rachel*, whilst she liu'd thy Ioy and Life:
Not that I *Ioseph* dead or lost doe feare,
God that of mee and *Abram* had such care,
Hath no lesse of thee and thy blest seede,
In which all happinesse is promised.
And if of all, of him especially
VVho is the chiefe of all thy Family:
To whom the *Sunne* the *Moone* and *Starres* must fall,
VVhose *Sheafe* his brethrens *Sheafs* must worship all:
Of these two *dreames* I was a due obseruer,
And reade thence he shall be a great preseruer,
A figure of that *Saviour* great, which shall
Himselfe by losing saue himselfe and all.
Thus was I once lost to my *faithfull sire*,
VVhen on the *Altar* kindled was the fire,
The knife was ready lift vp by his hand,
To sacrifice my Life at Gods command:
Thus thou as lost, for more then thrice seuen yeares,
Bewail'd wert by mine and *Rebeccas* teares,
VVhen *Esaus* wrath thee draue to *Syria* plaine,
But *God Almightie* brought thee home againe:
And I presage before the reuolution
Of thrise seu'n yeares, God will the whole solution
of *Iosephs* dreames with Ioy to thee vnfold,
VVhich shall reuiue thy spirit then being old:
Before great *Blessings* God doth *crosses* send,
That we may on his *Prouidence* attend,
And see the riches of his *grace* more cleare,
VVhich hardlier here obtain'd, we hold more deare:
Thus *Isaac* doth interpret Visions darke,
As great *Mathusalah* at building th' *Arke*,

VVho

VVho liu'd vntill the yeare of th' *inundation*,
As plaine appeares by *Ages* Computation.
Good *Israel* was wonderfully mou'd
At sight of those, he reuerenc'd so and lou'd,
His *Benjamin* but newly taught to stride,
Of his blinde *Grandsires* steppes then being guide,
Both which seem'd two good *Angels* to him sent
From heau'n, to ease his griefe and discontent:
VVherefore soone rising on his wearie bed,
Hauing his Father duly honoured,
He answers with a piteous sigh and grone,
Ioseph is gone, and I am left alone:
Deare *Rachels* first borne, whom to make my wife,
I was a seruant best part of my Life.
After we had beene maryed foureteene yeares,
Rachel and I, with Prayers, Vowes, and teares,
Begg'd him of God: Then did my yeares expire,
VVhich *Laban* for my two wiues me did hire:
One daughter and tenne sonnes I had before,
By *Leah* seu'n, and by my *Handmaids* foure,
But I my *Ioseph* priz'd them all aboue,
As I his Mother more then theirs did loue:
And though I churlish did mine *Vncle* finde,
In many things herein he was most kinde,
To pay me wages ere my worke was done;
For I had *Rachel* ere that I begun
My first yeares Seruice, whereby seu'n yeares seem'd
But a few daies, so I her loue esteem'd:
No man had euer more experience
Then I of Gods good grace and Prouidence,
VVhen I was first to *Padan Aram* sent,
I only with my staffe forth from thee went
To *Bethel*, where th' *Almightie* Lord to mee
Appear'd by Vision, promising to bee

My

My God, and to my Seede the Land to giue,
Whereon I slept; which firmely I beleeue.
Then did I vow, so he would me protect
Safe in my Iourney, and my wayes direct,
Giuing me Bread to eate, and Clothes to weare,
The Tenth of all I had, to offer there:
God gaue my asking, and abundance more,
So as I thence return'd with stocke, and store:
And though I long forbare my Vow to pay,
God neuer me forgot, vnto this day.
I confident, beyond all hope, can proue
I him shall see againe, whom so I loue,
At the last day: till then, hee's dead, and gone,
No hope before of Resurrection.
This is his colour'd Coat, begored red
By Iawes of Beasts, which on his Carkasse fed.
Were I now blinde, I happy were, then could
I not this dismall spectacle behold.
But if, saith *Isack*, he hath chang'd his Tent
For heau'nly home, why should you thus lament,
As without hope? since now he is at rest,
Let likewise the remembrance of him rest.
Weepe you, because your losse turnes to his gaine?
Your mourning cannot bring him back againe.
God, our chiefe comforts oft from vs doth rend,
Lest we too much on outward meanes depend.
It may be, you your loue so on him set,
You thereby did your loue to God forget:
Then's Iustice iustly him from you hath rent,
And Mercy giues you cause now to repent.
But whether *Ioseph* liuing be, or dead,
Let little *Beniamin* stand in his stead:
What your affection so to him enclin'd,
You eu'n the same in *Beniamin* shall find,

Of

1001

Of *Rachel* both begot in marriage bed,
Only this last she neuer suckeled,
For in the paines of Birth she left her life,
Thus he a tender nurse lost, thou a wife:
This *Isaacks* rubbing on an ancient sore,
Made *Israel* lament more then before;
So as the childe who still was standing by,
To heare such mourning weepes for company:
And as a *Parret*, newly taught to prate,
The voice doth of another imitate,
So cryes the Boy; good Father, *Ioseph's* gone,
And I alas! here left am all alone.
T'is this fine colour'd coat he wont to weare,
Good father let vs it to *Ioseph* beare,
(For that was euer vnder *Iacobs* arme)
He may haue neede thereof to keepe him warme.
These pleasant reasons from the witty child,
Old *Iacob* of his sorrowes so beguil'd,
He was content a while his heart to ease,
The better this his deareſt Boy to please.
And since he *Ioseph* thought dead, and at rest
By little he his *Lamentations* ceast,
But euer little *Beniamin* would cry,
To let him goe to *Ioseph* by and by.
My Boy saith *Iacob*, if that thou wilt goe
To *Ioseph*, thou must first as *Ioseph* doe,
Be a good Boy, serue God, thy prayers say
At Morne, at Night, and oftentimes a day:
All lying, swearing, idle talke forbeare,
Duly obey and serue thy Parents deare,
To any, nor of any speake least ill,
And alwaies be obedient to Gods will:
For so did *Ioseph*, therefore I had giuen
Him this fine colour'd coat, But now in heau'n

He is most gloriously by God arraid,
And sees all Ioyes and Pleasures can be said.
By this the Boy to imitate growes faine,
Ioseph in all, for hope of *Iosephs* gaine;
If *Iacob* any thing would haue him doe,
Say *Ioseph* did it, he would doe it too,
If he from any ill would him retaine,
Say *Ioseph* would not do't, he would refraine:
All which he so well ordered, that in fine,
The Boy was measur'd all by *Iosephs* Line,
And *Iacob* so delighted therewithall,
He leaues his couch and comes downe to the Hall,
Where euer *Beniamin* his darling deare,
Was ready with his pratling him to cheare,
Till in the end his loue so on him set,
Makes him all griefe for *Iosephs* losse forget:
And pleasure take in *Beniamin* now more,
Then h: in *Ioseph* euer did before.
So doth one for his wife oft weepe and crie,
As, after her, he would not liue but die,
Forbeares his meat, till time of mourning past,
Then cheares his spirits, and fals to his repast,
And suddenly a second mariage proues,
Whome he more dearely then the former loues,
And so his deare affection on her sets,
He all his former sorrowes quite forgets.
Thus liu'd old *Iacob* many happy yeares
With *Beniamin*, but wisely he forbeares
Him to aduenture once out of his sight,
Lest as good *Ioseph* him befall it might.
Twelue times through all the Signes the *Sunne* had past,
And now through *Gemini* was making hast,
When he more kindly on his *Paramore*
The *Earth* did shine, then euer heretofore:

VVhich

1001

Which made the superstitious *Cananite*
Adore this *Planet*, as a God of might,
And by *Religion* of his owne deuising,
To worship the *Sunne-setting*, well as *rising*.
And amongst other their Inuentions vaine,
Dan Phœbus to leaue *Delos Ile* they faine,
To court the *Nimph* of *Iordane* for his Bride,
And her to honour with his fertile side.
Therefore her *Bankes* he richly doth adorne,
And Hills and Valleyes fills so thicke with Corne,
The eared *Lands* seeme a continued plaine,
VVhose eares of Corne stoope to the grounnd againe,
And she proud of the honour of his rayes,
Her bosome all with fragrant flowres begayes,
The more him with sweet sauours to delight,
And seeme more faire embellisht in his sight:
VVhich made the Hills and Dales to laugh and sing,
And all the Birds with sweetest warbeling,
VVith them to tune sweet ditties to his praise,
VVhose heat and Light diuides the night from daies.
Seu'n times this *Gyant* his full course had run,
And ended, where his trauell he begun,
VVhilst *Iordans Nimph* continues in his grace,
VVhich *Canaan* made the happyest fruitfull place
Of all the Regions, where *Sunnes* fertile heate,
Doth cause the *Laborer* with Ioy to sweate.
But as we alwaies after *Drowth* see *Raine*,
Warre after *Peace*, and after *Pleasure Paine*;
So after plenteous and fruitfull yeares,
Great famine, want, and scarcitie appeares
In *Canaans* Land: For seu'n yeares being past
Of Plenty; Famine all the world doth wast.
Therefore, they that of late *Sols* mariage fain'd,
Now of his wrath and *Iealousie* complain'd,

That he which with his Beames late cherished
All fruits, the Earth in fruitfull bosome bred,
Was so inflam'd with Iealousie and Ire,
As if he all the *Earth* would set on fire:
So as he either would her seedes not daigne
To quicken, or if that the hopefull graine
Promis'd a fruitfull harueſt at the laſt,
He in his fury all would burne or blaſt,
Thus did thoſe heathen of Gods wonders fable,
And vainly conſtrue his workes admirable.
But good old *Iſrael* who, like *Lilly-white*
Amongſt the *thornes*, fear'd God and did vpright,
The glory they did to the *Creature* giue,
Gaue the *Creator*, who doth euer liue,
And looking to the Author of this ſtore,
For this his greater plenty, honours more.
And takes the Famine for a Chaſtiſement
To man for ſinne, that ſo he might repent.
But as the plenteous ſtore did nothing breede
But Pride and Follies vaine in *Canaans* ſeede,
(Exceſſiue rioting, Luſt, Drunkenneſſe,
Amongſt the rich: Niceneſſe and Idleneſſe
Amongſt the poore: who ſwiniſhly eu'n all
The Acornes eate, but looke not whence they fall,
Conſuming all the Corne their land them beares,
Not laying vp leaſt ſtore for dearer yeares,
But loathing and deſpiſing courſer graine,
Tranſport it as ſuperfluous for their gaine,
So when the *Earth* denide like ſtore to bring
All fall to grudging and to murmuring,
And *Sol* whom, they ſo honourd at the firſt
For his high fauours, for his Fury curſt:
And thoſe which late ſo plenteouſly were fed
In the firſt yeare, are like to ſterue for bread.

Yea

Yea holy *Jacob* though he were exempt
From *Canaans* ſinnes, yet in their puniſhment
Doth beare his ſhare, and now for want of Bread
He feares the ruine of himſelfe and ſeede.
And though he ſole relyeth on Gods grace,
Of which he had good tryall in like caſe,
Neglects no meanes to make ſupply of ſtore.
But thus beſpeakes his ſonnes, I heretofore,
When plenty in your fields did ſo abound,
Wiſht that a man amongſt you might be found,
Who wiſely would for future wants prouide,
But folly tis for *Had-I-wiſt* to chide,
We heare ther's ſtore of Corne in *Egypt* land,
Yet one doth gaping on another ſtand;
Oh haſt you thither Bread from thence to buy,
To ſaue aliue vs and our Family.
The brethren ten, (for *Iacob* would not ſend
Downe *Beniamin* with them) do ſoone deſcend
To *Egypt*, where neare *Memphis* on the way
A graue old *Sage* they ouertake in gray,
Who ſeem'd by his graue geſtures and his motions,
To be a *Hermit*, now at his deuotions.
As *Iſaacke* going out one Eu'n to pray,
Seeing his ſeruant lighting on the way,
With faire *Rebecca* vaild, and all her traine,
Left his deuotions them to entertaine;
Eu'n ſo this *Sage*, whoſe eyes on heauen were plaſt,
As they would thither ere his body haſt,
Seeing theſe gentle ſtrangers there alight,
And him to mutuall courteſie inuite,
Leaues his deuotions, and of them enquires,
(Knowing they *Hebrewes* were by their attires)
In their owne language, what, and whence they are,
Which true and plainly th ey to him declare:

And farther tell him that a famine sore
Had now consum'd their Corne and all their store,
Compelling them from *Canaan* to goe downe
To *Egypt*, where they knew none, nor were knowne.
Therefore saith *Ruben*, may we you request
Vs strangers to informe, as you may best,
Of your condition first, next of your king,
Your countrey, and your forme of gouerning:
And if, as Fame reports, here's store of graine,
And how and where we may the same obtaine,
For here, eu'n as at home, we see all wast,
No future harvest, nor least signe of *Past*,
And therefore with my brethren I desire
To know the cause of what we so admire,
Without a *Seed-time* or a *Harvest*, Plentie,
And *Garners full*, although the fields be *emptie*.
Brethren said *Trismegist*, for so he hight,
I first must here lay open to your sight,
That *Being's his goodnesse Power* and *Prouidence*:
By which we all haue *Motion*, *Being*, *Sense*,
Who, the *first cause* of all, doth things dispose
By *Second*, these we see, that keepes he close:
I am a *Priests* and *Princes* eldest sonne,
For *Priests* and *Princes* are in *Egypt* one,
And to the *Sunne*, as was our countrey guize,
Was consecrate to offer Sacrifice,
Great *Trismegistus* was mine ancester,
A *King*, a *Priest*, and a *Philosopher*:
Soone as my *Tongue* mens words could imitate,
And, though with little vnderstanding, prate,
My parents me instruct to learne by heart
The rules of *Wisedome*, and the lawes of Art,
The aspects of the *Starres*, their seuerall *wayes*,
Coniunctions, *Orders*, *Interposings*, *Stayes*,

Flying

Flying of *Birds*, *Beasts intrailes*, and in fine,
All that might make with them a sound Diuine.
And well I profited, for ere leaſt haire
Of *Siluer*, with my *Golden* did appeare,
The wiſeſt, I of all my Peeres was deem'd,
And moſt in *Temple* and in *Court* eſteem'd:
Could beſt of all expound the hardeſt *Theames*,
Tell men their *Fortunes*, and interpret *Dreames*:
Thus I the *Oracle* was many a yeare
Of *Egypt*, and of all the Countries neare;
Till that *high Wiſdome* which things *future* knowes
As *preſent*, Them by *Dreames* to *Pharoh* ſhowes.
Faſt by a Riuer ſide him thought he ſtood,
Whence came vp ſeu'n fat Kine, well fleſht and good,
And other ſeu'n ill-fauour'd Leane, that houre
Came vp, and all the faire ones did deuoure:
Againe, he ſlept, *and ſaw ſeu'n eares of Corne*
On one root, well-ſet, ranke, and goodly borne,
Which ſeuen thin blaſted, ſpoild and eate vp cleane,
Then *Pharoh* wak'd, and lo! it was a dreame.
The Morning come, and he ſore troubeled,
His *Sonthſayers* are all aſſembeled,
Pharoh thereof to vs makes declaration,
But not a man can giue th'interpretation.
Our *Spheres*, *Spels*, *Circles*, *Birdes*, nor *Sorceries*
Had power to diſcerne theſe Myſteries:
Then *Pharoh* mou'd, and thenceforth grieuing ſore,
Forbeares his meate, and comes abroad no more:
Vntill his *Butler*, rais'd againe to grace,
Who had forgot his friend in wretched caſe,
Till twice twelue times the *Moon* with borrowed light,
Had fill'd her hornes (for friends once out of ſight,
Are eu'n as ſoone out of a Courtiers minde,
" Such Curteſie in Court moſt Schollers finde):

Thus ſaid to *Pharoh*, Sir you cannot yet
Chuſe but remember, how you did commit
Me and your *Baker* to your *Stewards* ward,
For ſome miſdeeds, which you of vs had heard:
Where in the *Priſon* we a young man found,
In whom diuineſt wiſedome did abound,
For we a ſeuerall *Dreame* had in a night,
Which told to him, to vs he read aright;
The *Baker* to the *Gallowes*, I to *Grace*
Should be reſtor'd, and all in three dayes ſpace:
This of our *Dreames* th'interpretation was,
All which you ſaw moſt truely came to paſſe.
Thus ends the Butler: *Pharaoh* glad to heare
Of ought might eaſe his longing, wiſhd him there,
Who quickly ſent for, ſhau'd, appareld white,
As him became to ſtand in *Pharohs* ſight,
Heard, and as ſoone his *Dreame* did right expound,
Which by nine yeares experience true is found.
For theſe *ſeau'n faire Kine, and ranke goodly eares,*
He did interpret ſeu'n fat fruitfull yeares,
The ſeu'n thin ſterued which did them deuower,
Seu'n yeares of famine. In a lucky hower
For Egypt: for thus ſtore we vp did lay
In fruitfull yeares, againſt this euill day:
And not ſole happy for our *temporall* ſtore,
But *ſpirituall*: For many who before
(Long led in ignorance and errour blind,
Till they *Gods* Truth by good experience find)
To *ſtones* and *ſtockes*, *Sunne*, *Moone*, and *Starres* did fall
Now worſhip *God* the maker of vs all:
Of which, for euer (bleſſed be his name)
A thankfull one I, though th'vnworthieſt, am.
And hauing all *vaine worldly* ioyes forſaken,
Now to *deuotion* ſole my ſelfe betaken.

Thus

Thus ends the *Sage*: When *Iudah*, holy *Sire*,
Hearing thy words, Gods goodnesse we admire,
Happy that God hath kindled in thy breast,
The holy *Fire* these *flames* doe manifest:
But tell vs what became of that great *Sage*
Which of such store and famine did presage:
You told vs how the Butler him neglected,
But how hath *Pharoh* his desert respected?
For great ones, for the most part, doe despise
The poore, though they be ne're so iust and wise:
And though the Land is by their wisedomes guarded,
They are not long respected or rewarded.
That's th'end, saith *Trismegist*, for which I told
The rest. When as King *Pharoh* did behold
Such heaun'ly wisedome, in such youthfull yeares,
(For scarse six *Lustres* in his face appeares,)
Who counsell'd him with speede for to prouide,
A man of vnderstanding, that might guide
His vnder Officers, through all the Land,
To store vp plenty vnder *Pharohs* hand:
The fifth part e'un of all their Corne and seede,
To feede his people in the time of neede:
The saying seem'd so good in *Pharohs* eyes,
And all his *Seruants*, that they soone deuise,
(Because no man in *Egypt* could be found,
In whom the *Spirit of God* did so abound)
To place him ouer all his house and Land,
That all might be eu'n as he should command.
Thus now he with the King is all as one,
He only sits aboue him in his *Throne*,
Him then most sumptuously apparelling,
He made the *Lord* and *Keeper* of his *Ring*,
The which he vsed, as the publique *Seale*,
For all his *priuate state* and *Common-weale*:

And

And in his second Charet brauely plac'd,
And with the highest princely honour grac'd:
This is the *Man* hath stor'd vp in the *Land*
Great *heapes of Corne*, in number like the *Sand*:
For as the *Sands* cannot be numbered,
No more the Plenty he hath gathered.
Now twice the *Sunne* hath his full course nigh past,
Since all our *Lands* haue barren lien and wast;
Nilus no more our Fields hath watered,
Nor fertile dewes our fruits haue cherished:
And now the *dearth* in all the *Land* is sore,
As well amongst the *Richest* as the *Poore*;
The *Garners* open'd are, and thence is sold
Great store of *Corne*; Nor doth this Prince withhold
From strangers his Prouision; For well-ny
All *Regions* hether come them Corne to buy:
This man will you for Money Corne afford,
For he's *wise, gentle, iust*, and feares the Lord:
But, whilst the *Sage* to them this tale relates,
They vnawares approach neere *Memphis gates*,
Then to his *Cell* returnes the aged *Sire*,
They hast into the Citie to enquire
More of that *Prince*, by whom the Corne was sold,
Where they their *Brother* though vnknowne, behold.

The end of the second Booke of Ioseph.

1001

THE THIRD BOOKE OF IOSEPH.

NOw is the time that all the *Sheaues* muſt bend
To one, now rais'd on high vpon his end,
The *Sunne*, *Moone*, & *Starres eleuen* muſt now
To him they meanely erſt accounted, bow.
For *Ioſeph* now by due deſert and right,
Is plac'd *in honours Chariot* ſhining bright,
And all the *Corne*, the Treaſure of the *Land*,
Vnder his ſole diſpoſing and Command:
For this ſame *Ioſeph* which the *Hebrewes* ſold,
Is he of whom great *Triſmegiſt* erſt told:
Who Corne had heap'd vp numberleſſe like ſand,
And was the Ruler ouer *Egypts* land,
When lo! the brethren tenne before him brought,
Low bowing to the ground, him thus beſought:
Great Lord! whoſe wiſdome and deſerued grace
Giue's thee in *Egypt* eu'n the ſecond place,
Whoſe Prudence, honour, glory and renowne,
Through all the habitable Earth is knowne,
Vouchſafe to vs thy *Seruants* now ſuch grace,
As thou haſt done to many in our Caſe:
We *Brethren* all, one mans *Sonnes*, come to buy
Corne to releeue vs and our Family,

Except

Except we by thy Clemencie be fedde,
We and our *Race* muſt die for want of Bread.
The Lord of *Egypt* then who them did know,
But was vnknown, Himſelf ſtrange rough doth ſhow,
And now remembring well his *Dreames* of late,
For which theſe, that thus honour, him did hate,
Thus anſwers: See! you haue a faire pretence,
To buy you Corne and Victuall from hence;
But you are come into the Land as Spies,
To ſee wherein our ſtrength and weakeneſſe lies:
I'ſt like ten Brethren ſhould ſo farre deſcend?
None left at home their houſes to defend,
Or are you all without a houſe or home,
And maſterleſſe about the Countrie rome?
Truly, ſaith *Iudah*, we twelue Brethren bee.
All one mans ſonnes, of which thou ten doſt ſee,
The leaſt, at home, doth with his Father ſtay,
But no man knowes, where th'other is this day:
To buy foode are thy *Seruants* hither come,
For vs and for our *Families* at home:
By this, ſaith then the *Prince*, the truth I'le know,
Whether you, as I ſay, be *Spyes* or no:
For, *by the life of Pharoh*, no man home
Shall goe, before your younger Brother come:
Take them to Priſon, till his comming tryes
The truth: *By Pharohs life* you are but *Spyes*.
Then he three dayes committeth them to ward,
Whilſt of an anſwer they themſelues prepar'd.
Thus, as Gods Miniſter and Subſtitute,
He vengeance on their ſinnes doth retribute,
Sinnes now forgot, becauſe ſo long ſince paſt,
But though *God*'s ſlow, he payes them home at laſt:
Yea then, when they themſelues thinke moſt ſecure
For *Iosephs* wrongs, he pay's them home and ſure.

Happy

1001

Happy who make right vse of Chastisement,
Which is to hate, forsake Sinne, and repent:
But, they in Prison, *Ioseph* doth aduise
Alone with God, how he may best deuise,
Them for their foule offences to correct,
And yet his aged *Father* not neglect,
Whom faine he would releeue with store of graine,
But feares his Brethren will not come againe.
The third day therefore, thus saith *Ioseph*, heare,
Doe this and liue; for I the Lord doe feare:
If you be true men, as you all affirme,
Leaue one man bound, the rest all home returne,
With Corne for to releeue your Family,
Then bring your brother, And not one shall dye,
But traffique here as true men in the *Land*,
And I will free your *Hostage* from his Band.
His word preuail'd, But they in conscience
Prickt for their cruelty, and foule offence,
Long since committed 'gainst this *Lord* vnknowne,
And thinking *God* now payes them with their owne,
Thus one to other to complaine begin;
Ah! how did we against our Brother sinne,
When his Soules anguish did to vs appeare,
And he besought vs, yet we would not heare:
Therefore on vs, this trouble now doth fall,
When *Ruben* thus; oh! did I not you all
Not to offend against the *Lad* desire,
And now you see *God* doth his bloud require:
Little thinke they that *Ioseph* by doth stand,
And all their speeches plainly vnderstand,
Who turnes and weepes, yet soone returnes againe,
So Friends afflictions teares from friends constraine.
Then taking *Simeon* he him binds with bands
Before their eyes: And secretly commands.

To

To fill their Sackes with Prouender and Graine,
And put their Money in their Sackes againe:
So they returne with Conscience tiring more,
Then all the Miles from *Nile* to *Iordanes* shore,
As when tenne horse men touing out for prey,
Lose one of their deare fellowes by the way,
Though with rich Spoiles they to the campe returne,
All for him lost, lift vp their voice and mourne;
So mourne these *Brethren* nine for *Simeons* chaine,
Their brothers losse was greater then their gaine:
But when *Gad* in the *Inne* his Sacke vnbindes
For Prouender, and there his money findes,
Their hearts them failing, all are sore affraid,
That they as *Simeon* likewise were betraid:
Ah! What, say they, hath God vpon vs brought
For all the wickednesse which we haue wrought?
This thing vpon vs all is iustly come,
But most especially on *Simeon*:
Who was the cruellest, and rather would
Haue *Ioseph* slaine; then to the *Merchants* sold:
But when at home they to their Father tell
All that to them in *Egypt* had befell:
And how that they for *Spyes* were taken there,
Imprisoned three dayes, and put in feare;
And that the Man there still kept *Simeon* bound,
Till by inquirie all the Truth he found:
And seeing also eu'ry man bring backe
The money, which he carryed, in his Sacke:
The good old man was wondrously affraid,
That *Simeon* eu'n as *Ioseph* was betraide:
And said, my sonnes you laugh mine age to scorne,
You haue my *Simeon* pawn'd or sold for Corne,
Else where should you prouide such store of graine,
And yet bring all your Moneys home againe?

But

But when they farther told him in a word,
How rough and sterne they found th' *Egyptian* Lord;
And that their bringing *Beniamin* must trye,
Whether or no they came the *Land* to Spy;
He thinkes they likewise seeke him to depriue
Of *Beniamin*, his deareſt sonne aliue:
Wherefore he thus Laments and makes great mone,
His brother's dead, and he is left alone;
If mischiefe him befall vpon the way,
You bring my head to graue with sorrow gray:
The Dearth grows great, Corn's spent, *Iacob* in vaine
Them bids for foode to *Egypt* haſt againe;
We dare not see, say they, the Princes face,
Except our youngeſt Brother be in place:
We straight will goe, so him with vs thou send.
But ah! saith *Iacob*, what did you intend,
By telling of the man you had a brother?
Alas, saith *Iudah*, how could we doe other?
He of our state and kindred did inquire,
Saying, what liueth yet your aged *Sire*?
Haue you a Brother yet? we told him so,
Ah! how could we what he intended know?
But send the *Lad* with vs, we instantly
Will bring you food for all your Family:
I am his surety, him of me require,
For euer let me beare thy blame and ire,
Except I bring him backe: The fault is thine,
Else we returned had the second time.
Father, saith *Ruben*, let my Sonnes be slaine,
Except I safe doe bring him home againe.
As in some *Siege* when *Famine* growes so great,
That Mothers their owne children deare doe eat,
One close her *deareſt Darling* vp doth hide,
Left others her compell it to diuide,

And

And rather chooseth eu'n to sterue and pine,
Then cleaue her tender infant in the Chine:
So when the *Famine* now growes grieuous sore
In *Iacobs* house, and like still to be more,
He sterning rather chooseth to abide,
Then part with his *deare darling* from his side;
But when he saw himselfe, and all his race
With deerest *Beniamin*, in equall case,
That all for want of Bread must sterue and dy,
Except from *Egypt* they had new supply;
He said to them: Since needes it must be so,
A present of my hands take ere you goe,
Balme, Spice, and Myrrhe with best fruits of the land,
Take likewise double money in your hand,
And that brought backe returne, as it is right,
It may be it was but some ouer-sight,
And take your Brother with you, and arise,
God send you fauour in the Princes eyes.
To free my *Simeon*, and this my delight,
Thus of my Children I am robbed quite:
With that he poured out a floud of teares,
But hungry Stomackes had nor eyes nor eares,
But tooke the Spice and money in their hand,
And haste with *Beniamin* to *Egypts Land*,
From *Hebron*, three dayes Iourney, passe they right
To *Memphis*, where they lodged all that night.
Early 'n the morning, when as *Ioseph* sate,
Dispatching Suitors and affaires of *State*,
Amongst the other suitors in the *Hall*,
He first one of his Brethren spyes, then all;
But most his deerest *Beniamin* he ei'd,
And therefore bids his *Steward* soone prouide,
And take those *Hebrewes* to some priuate roome,
For he would haue them dine with him at noone:

Tis

'Tis fit that those whom *God* to *Place* doth call,
Should be to strangers kind and hospitall.
Then brought to *Iosephs* house, they are affraid,
The money to their charges should be laid.
When *Iudah* thus: The money we did finde
In our Sacks mouths, when we did them vnbinde,
We haue brought backe, with money eke to buy
New Corne for vs, and all our Family:
Peace, saith the Man, your *Father's* God you sent
That treasure, I was paid and well content.
And forth-with *Simeon* out vnto them brought,
Who each saluting other, as they ought,
Enquire at first of one anothers wealth,
But *Simeon* chiefly of his Fathers health:
Then are they to a stately *Parlour* brought,
All hang'd with curious *Arras* richly wrought
By *Iosephs Bride*, To whom he had made knowne
His Kindred, there in curious colours showne,
(For, as her Lord, so she no time mispends,
But duely with her Maides, her worke intends:
Lo! *Ioseph* is the *Paterne* of her life,
Thus a good *Husband* alwaies makes a wife):
The *Deluge* in the first peece was contain'd,
Where, but the *Arke*, nought on the flouds remain'd,
But they abated, Lo! there commeth forth,
All liuing ceeeping things vpon the earth,
With such varietie and cunning wrought,
As plainer folkes them liuing would haue thought,
So skilfull *Art* doth *Nature* imitate,
The Dogges doe seeme to runne, the *Lambs* to bleate:
Here *Noah* offreth on an *Altar* built,
Of all *cleane Beasts* to cleanse sinnes *foulest guilt*;
Good *Sem*, *Arphaxad*, *Selah* (of whose race
Came *Heber*, whence the *Hebrewes*) next had place,

And *Pelag* next, who first diuides the Land,
Reu, *Serug*, *Nahor*, *Tarah* next doe stand,
From whence comes blessed *Abraham*, by whom
The *blessed Seede* of *Sarahs* wombe should come:
Here *Angels* him salute, with God he walkes,
And as two friends with *God* familiar talkes,
Here *Sarah* laughs to heare from her dry wombe,
Seede like *Sea sands*, all numberlesse, should come:
Here *Isaack's* Circumcis'd, Here sacrific'd
By *Faith*, but for his bloud a *Lambe* suffic'd:
Rebecca skins on *Iacobs* hands here cleaues,
Here's Brother of his Blessing he deceaues:
And blessed, straight flyes from his brothers wrath
To *Laban*, where he both his daughters hath:
Here he returnes, whom soone as *Laban* misses,
With anger he pursues, but parts with kisses:
Here wrestles he with God, lo here he meetes
His angry brother, who him kindly greetes:
Before one *Sheafe*, here ten *Sheaues* seem e to fall,
Here *Sunne*, and *Moone*, and *Starres*, it worship all;
Here are ten Brethren playing in the shadowes,
Whilst all their flockes are mowing of the Meadows,
Like liuely Shepherds all doe dance and sing,
That Woods and Hills with *Ecchos* seeme to ring;
When comes a *Childe* in party-colourd Coat,
Them to salute, but all flye to his Throat,
And like so many Butchers 'bout a *Lamb*,
Seeke to bereaue him from his deareſt *Dam*,
Of all the stories they did there behold,
This had most life. For *Iosephs wife* had told,
With her owne hands, it here so cunningly,
A man would thinke he saw the *Picture* cry,
And on his knees with vnfeign'd *Innocence*,
To begge his *Life* of their *Malevolence*.

This

1001

This made their eyes those curious sights forbeare,
And gastly one vpon another stare,
And so amaz'd them, they now surely thought,
God all their wickednesse to light had brought:
But now that *Ioseph* is return'd they heare,
Therefore their Present ready they prepare.
As *Abram* when he had recouered
His Kinsman *Lot*, and *Captiues* with him *led*,
Returning by the way with Bread and Wine,
Was met by great *Melchizedek* diuine,
And blessed, for that *God* now by his hand
Had sau'd the *Prince* and *People* of the *Land*;
Eu'n so good *Ioseph* who by paines, not sword,
Had sau'd aliue th'*Egyptians* and their *Lord*,
And daily from fierce *Famine* succored
Such as had died else for want of Bread,
Was met with *Presents* comming to his Hall,
And blest as the *Preseruer* of them all.
Amongst the rest these *Hebrewes* louting low
Their Present offer him, who straight would know,
How they did all, and if their Father old
Liu'd still in health, of whom they last him told:
And what is this your Brother young, said he,
Of whom you told mee? They all answer'd yea.
God blesse my sonne, saith *Ioseph*, and retires,
To weepe for Ioy, now hauing his desires:
But washing's eyes and face, he doth refraine,
And to his Brethren soone returnes againe,
So calls for meate, he by himselfe alone,
Th'*Egyptians* by themselues are plac'd each one,
His brethren by themselues (For *Egypts* Nation
To eate with *Hebrews* deeme abhomination)
Are ranked as their ages doe require,
Which made them this due order all admire;

To all then from his Board he meſſes ſends,
But fiue to one on *Beniamins* he ſpends,
Lo thus they all eate, drinke, and made good cheare,
Till they had drown'd all ſorrow, griefe and care.
But *Ioſeph*; who amidſt his feaſts doth minde
Thoſe, that abroad for hunger ſteru'd and pinde;
Thinkes of his Father old, and doth command
His *Steward* for to fill, ſtreight out of hand,
The *Hebrews* ſacks, ſo full as they can thruſt,
And put their moneys in their ſacks, as firſt:
And in the youngeſt's ſacke his ſiluer Cup,
So in the morning, e're the Sunne was vp,
They with their Camels laden are let go,
But e're they thence are gone a mile or two,
Vp gets the *Steward*, and them after hies,
Whom ouer-taking, thus aloud he cryes:
Ah! why haue you rewarded ill for good?
My *Maſter* of his *Grace* hath giu'n you food,
And you his *Cup* wherein he drinketh wine,
And wont to Prophecie and to diuine,
Purloined haue, oh it is euill done.
Good ſir, ſaith *Ruben*, Thinke not any one
Of vs would doe ſuch thing: the money found,
Laſt time, when we our ſackes at home vnbound,
Was brought to thee againe, moſt truly told,
How ſhould we then or Siluer ſteale or gold?
Dye let him whereſoeuer it is found;
Wee Bondmen to my Lord for euer bound.
He ſaith the Steward, ſhall be bound, where wee
The *Cup* ſhall finde, the other ſhall goe free:
Then taking downe their ſackes, they doe begin
To ſearch from *Ruben*, eu'n to *Beniamin*,
There was it found, then all their clothes rend,
And backe againe vnto the Citie tend.

1001

As Theeues who by the owner ouer-take,
In fresh pursuit, with goods about them take
And brought before the *Iudge*, all mercy cry,
Without defence, for such their Felony:
So they to *Ioseph* brought; before him fall,
And only vnto him for mercy call.
What haue you done, saith he, know you not, I
Am able to diuine and Prophecie?
Ah! *Iudah* saith, what shall thy seruants say,
Or doe? How can we cleare our selues this day?
God hath made plaine thy seruants wickednesse,
We are thy *Bondmen* all, we must confesse,
As likewise he with whom the *Cup* was found,
Nay, God forbid, saith *Ioseph*; he be bound
Who had the *Cup*, The rest depart in peace
To your old Father, haste, why doe you cease.
My Lord, saith *Iudah*, we haue no defence,
Yet let me speake one word without offence:
At our last beeing heere, thou didst inquire
Of this our *Brother*, and our aged *Sire*,
And we, thy seruants, true and plainly told,
We haue a Father which is very old,
Who also in his *age* begat our brother,
The only childe aliue now of his mother,
His Brother's dead, and therefore more belou'd,
By this my Lord, then answerd, shall be prou'd
The truth of all your sayings, Bring him hither
That I may see the *Brethren* all together:
We answerd, if the *Lad* should but depart
From his old *Father*, It would kill his heart;
My *Lord* repli'd, except he to this place
With you returne, forbeare to see my face;
We comming home, this to our Father show,
Who to buy Corne againe would haue vs goe,

But, wee repli'd; except the *Lad* we place
Before the *Man*, wee may not see his face:
Ah! saith our Father, you my sonnes well know
That I had by his *Mother*, onely two,
One's dead, and gone, if this away you haue,
You bring my head with sorrow to the graue:
Now if thou vs vnto my *Father* send,
Without the *Lad*, on whom his dayes depend,
Soone as our Father missleth him he dyes,
And we be Authors of his miseries.
Besides, I suretie for the *Lad* became,
And if I bring him not, must beare the blame:
How shall I then my Fathers face behold,
Without the *Lad* be there, except I would
Bring on my Fathers house such wrechednesse,
As no mans Tongue is able to expresse:
With that like *Iordanes* flouds his teares doe fall,
And as he wept, so wept his Brethren all.
But *Ioseph* then no longer could refraine,
But biddes forbeare, there may not one remaine
Within with him, whilst he himselfe declares
Vnto his Brethren, with such cryes and teares,
That the *Egyptians* and *Pharoh* heare
His *loud laments*, and scarcely can forbeare (ning:
To mourne with him, who kept them all from mour-
But *Ioseph* to his Brethren soone returning,
Saith, I am *Ioseph*; doth my Father liue?
Feare not my Brethren, I you all forgiue.
As when a *King*, that he discouer may
Some traitrous plot, his body doth array
In such an habit, as none can descry
Him from one of that close Conspiracy,
Till hearing all the Traitours Coniuring,
He shewes himselfe to be their Lord and *King*.

So

1001

So that they all ſtand mute and in a maze,
And gaſtly one vpon another gaze:
So ſtand the ten, one looking on another,
To ſee ſo high their late betraied Brother:
Thus at the laſt, the wicked men ſhall hide
Their face at ſight of him they Crucifide,
When on his Throne his glory they behold
Like *Iosephs*, who ſhall like to him be ſold.
But *Beniamin* poore harmeleſſe innocent,
After he had endur'd this chaſtiſement,
At hearing *Iosephs* name lifts vp his eyes,
And lowder now for ioy then *Sorrow* cryes:
So ſhall the innocent at laſt appeare,
To be abſolued by their *Brother deare*.
Then *Ioseph* ſaith, my Brethren all, draw neare,
I am your Brother *Ioseph*, doe not feare,
That very *Ioseph* you to *Egypt* ſold,
But be not greeu'd therewith, nor doe it hold
A cruell thing; For God me ſent before,
For to preſerue your liues with millions more:
This is the ſecond yeare, fiue are behinde,
When none ſhall reape, or mow, or ſheaues vp binde,
God ſent me to preſerue your *Progeny*,
And ſaue you by a great deliuery:
Not you, I ſay, but God me hither ſent,
And made me here, to your aſtoniſhment,
Great *Pharoh*'s Father, and giu'n free command
Ore all his Houſe, and ouer all his *Land*,
Haſt to my Father; Tell him in a word,
Thus ſaith thy *Ioseph*, God hath made me Lord
Of *Egypt*: Tarry not, but ſoone come downe,
And thou ſhalt dwell on *Goſhens* fruitfull downe:
Thy Children, Childrens children, and thy flocke,
Beaſts, Aſſes, Camels, all thy ſtore and ſtocke:

Lo there I sustenance for thee will finde,
For those fiue yeares of *Famine* yet behinde:
Your owne eyes see, and *Beniamins* behold,
I all in your owne tongue haue truly told.
My glory here then to my *Father* tell,
As you haue seene, and hither hast to dwell,
So weeping he vpon the necke doth fall
Of *Beniamin*, and he on his, so all
He kisses, and doth after with them talke,
Familiarly, as they together walke.
As when a *Treasure* in the earth is found,
Fames Trumpet doth it farre and neere resound,
So *Fame* this newes in *Pharohs* Court doth tell,
Which pleased him and all his seruants well:
Therefore he thus to *Ioseph*, out of hand
Thy Brethren send with Corne into their Land,
To bring their Father and his family,
That they may eate my *Lands* fertilitie.
Besides, I will my Charrets thou command
For to conuey your *Father* to my *Land*,
With Wiues and Children, let them leaue their stuffe,
Egypt shall furnish them with store enough.
Then *Ioseph*, hasting them away to send,
Peace by the way doth thus to them commend:
I will not now things past commemorate,
Your griefe and sorrow more to aggrauate:
For *God* hath turn'd your *morne* of *griefe* and *sadnesse*,
Vnto a *day* of *Feasting*, *Ioy*, and *gladnesse*,
Yet patiently my louing Counsell heare,
And, by your former harmes, learne to beware:
Let not that *wicked Enuyer* of mankinde
Breede discords, strifes, or quarrels in your minde,
Nor question or dispute one with another,
Who's most in fault for selling of your brother:

Each

1001

Each of his sinne vnfainedly repent,
And giue God glory, who me hither sent,
And all the euill you against me thought,
Turning to good, this great deliuerance wrought.
I send now *Charrets* by the *Kings* command,
To bring my aged *Father* to this *land*:
Ten Asses laden all with *Egypts* good,
I likewise send my father for his food:
And ten she-Asses lade with corne and bread,
That by the way, you may thereof be fed:
Changes of *Rayment* I to each assigne,
These *fiue* my dearest *Beniamin* are thine;
With these three hundred siluer peeces: So
He hath his right, yet you no wrong I do.
Let not your eye, cause I am good, be ill,
'Tis reason good enough to say, *I will*:
Yet *Nature* may informe you of another,
He is my onely brother by my *mother*.
Enuy him not, because he in mine eyes
Most gracious is, nor shall he you despise.
Brethren, in loue and amitie combind,
Are like small stickes we in a fagot bind:
No force them bends, whilst they remaine in one:
Dissoynd, a child will breake them all alone.
Hast; Fare-you-well; fall not out by the way
W'offend against my Father by your stay,
Lo! thus they flie from *Nile* to *Iordans* shore,
To tell their Father all you heard before.
Ioseph is yet aliue, saith *Iudah*, and
Is Gouernor of all King *Pharohs* land:
Alas! saith *Iacob* come you me to flout,
Ioseph now liues in heau'n, I make no doubt,
He was the *Prey* long since of cruell beast,
I haue his bloody *Coate* still in my chest.

All

Ah! saith *Dan*, to Gods glory we confesse,
(Who hath laid open all our wickednesse)
That we our brother out of enuy sold,
When we at *Dothan* pastured our fold,
To *Ishmaelites*, who after for their gaine,
In *Egypt*, where we found him, sold againe:
His colourd *Coate* which doth with thee abide,
We dipt in bloud, our fowlest sinne to hide:
Lo! now thy sonnes on knees before thee fall,
And for this our offence beg pardon all:
Ioseph vnaskd, our trespasse did remit,
Therefore good father also pardon it.
As *Indian* merchant on the sodaine told,
His ship is safe arriu'd all lade with gold,
Which long since to be cast away he feard,
Because he neuer tidings of her heard,
First wauers, and it hardly can beleeue,
Fearing lest he too sodaine credence giue,
But when he sees the *Porters* bringing in
The golden *Oare*, and *Ingots*, doth begin
For to reuiue: Eu'n so old *Israel*
Misdoubts, when first he heard his children tell
Of *Iosephs life* and *glory* great at Nile;
But when he thus had wauered awhile,
And saw the goodly charrets *Ioseph* sent,
To bring him and his houshold from their tent
To *Egypt*; and his deerest *Beniamin*
Confirm'd it all for Truth: Behold within,
The old mans spirit doth againe reuiue
And cryes with Ioy: *Ioseph* is yet aliue,
God pardon you all your Iniquitie,
I will goe downe and see him ere I die.

The end of the third Booke of Ioseph.

THE

1081

THE FOVRTH BOOKE OF IOSEPH.

NOw *Iacobs* tents abound with ſuch great ſtore
Of corne, which they had wanted heretofore;
As if God had *heau'n's windows* opened,
And to his choſen thence had rained bread:
Which he as lib'rally participates,
Vnto his *Neighbours* and *Confederates*
Of whom then taking leaue, ſoone as he might,
He to *Berſheba* iourneyed that night,
Full twenty miles; where freed from heathen eyes,
He to his *God* might offer ſacrifice,
And ſaith thus to his ſonnes: this is the place,
Where the *Egyptian Agar* firſt found grace,
When as *Gods Angell* made her ſee the well
Which ſau'd the life of her and *Iſhmael*.
Here let vs vp to *God* an *Altar* reare
For ſacrifice: that *God* which did appeare
To *Abraham* and *Iſaacke*, alſo may
To vs appeare as well vpon our way,
And in our iourney vs direct aright:
Then in a *Dreame* and *Viſion* of the night,
When ſleepe his bodyes ſenſes ſeized all,
God to his *Soule* doth *Iacob*, *Iacob*, call.

I am the God vnto thy fathers knowne,
Then feare not into Egypt to go downe,
For I will goe with thee, and make thee there
A mighty people: Therefore do not feare,
But they shall come againe: And Iosephs hand
Shall close thine eyes in the Egyptian land.
Then early from *Bersheba* all arose,
And in the *Waggons* all themselues dispose,
(Sixty seu'n which with *Ioseph* and his sonnes
Before in *Egypt* iust to seu'nty comes)
Leauing the high montanous craggy hills;
Of *Pharan*, neare th' *Arabian* rocky shells
Vpon their left hand; bend downe, on the right
To that which the *Egyptian* sea is hight,
Where a plaine way from thence to *Egypt* guldes
Ore *Sihor*, which from *Canaan* it diuides
By *South*, as great *Euphrates* doth diuide
Chalde, by *North*, from *Canaans* fruitfull side.
Here Iacob, who doth all occasions take,
Gods promise certaine to his sonnes to make,
Thus tells them: By this Riuer's is bordered
The *land* God promised to *Abrams* seede;
From this Egyptian Riuer, all the *lands*
1.Kin.4.21. Are giu'n vs, eu'n to great *Euphrates* sands,
A King of *Iudahs* seed one day shall raigne
Gen.15.18 Ore all from *Sihor*, to the riuer *maine*;
called there *Sihor* on South, shall border *Iudahs side*,
the riuer of *Euphrates*, *Dan*: so sure as God did guide
Egypt. *Ioseph* to *Egypt* to prouide vs graine,
A cittie so He to this land will bring vs backe againe:
called. Then by this Prouerbe men shall vnderstand,
From *Dan* vnto *Bersheba* all the *land*.
Oh how can you incredible this deeme?
Who haue in *Egypt*, *Iosephs glory* seene;

That

1001

That harder was then this to bring to passe:
This promisd, but that neuer hoped was,
Then, fording *Sibor*, they through *Kedar* past,
A countrey barren, sauage, wild and wast,
Call'd so of *Kedar*, sonne of *Ishmael*: Gen. 25. 13
Here *Iacob* eke occasion seekes to tell
Of Gods great goodnesse, them a *land* to giue,
Not fruitlesse, barren, where the dwellers liue,
As here, of Couin, Rapine, Theft and spoile,
But a most pleasant and well watered soyle,
Where plenty both of corne and wine do grow,
A *land* which doth with Milke and Honey flow.
Besides, what cause haue we our God to praise,
Who vs conducts throgh these most dangerous waies,
Amidst these Robbers, without feare or dread,
As late he at *Bersheba* promised.
There was a cittie, built of costly matter Called *Ostracina* or *Cheres*.
A goodly outside, but it wanted water,
Like to a lampe, that shineth faire and bright,
But wants the Oyle, that should maintaine the light:
Or like some outside gallants complement,
That lacks minds inward grace and ornament.
From *Kedar* passing towards *Casius* mount,
They vp vnto a goodly citty mount,
Where stood a goodly *temple* dedicate,
To *Iupiter*, thence *Casius* nominate:
Not that huge mount which doth in *Syria* lie, *Plin lib. 5. cap. 22.*
Which one reports to be neare foure miles high,
This citty eu'n on *Egypts* border stands,
And is the vtmost of the *Hagarian* lands.
Here *Iacob* grieues at the abhomination
Of his neare kindred, and his neighbour nation
His vnckle *Ishmael*, who with him came
By *Hagar*, from the loynes of *Abraham*,

And

And in his flesh receiu'd the *Circumcision*,
But falne to foulest heathenish superstition.
Oh my deare sonnes! beware; I speake to all,
How you to foule *Idolatry* doe fall,
Leauing that God, which made the heau'ns alone,
To worship *Idoles* made of wood and stone;
And, by religion of mans vaine deuising,
Adore *Moone*, *Planets*, *Starres*, *Fire* and *Sun-rising*.
How are we bound, aboue all other nations,
To blesse God for our often preseruations!
But most for that God vs hath giu'n his light,
And chosen vs to worship him aright,
This *Idole*, whom these heathen *Casius* name,
With *Hammon Jupiter*'s the very same,
In *Canaan* worshipt; eu'n that cursed *Cham*,
From whence the *Cananites* receiue their name,
Whom holy *Noah* in malitious pride,
As *Ishmael* good *Isaacke*, did deride.
Now fiue times had *Auroras* tresses bright
Chased away the shadowes of the night,
Since *Iacob* came from *Hebron* with his traine,
And now was iourneying on his way againe
To *Egypt*, when thus *Ruben* doth begin,
That place where we last lodged, is the In,
Where *Gad* his money in his sacke did finde,
When he for Prouender did it vnbinde,
Lo there before vs is the fruitfull downe
Of *Goshen*; there aboue is *Ram'sis* towne:
Not one more pleasant, spacious, fruitfull plaine
For pasture is in all the world againe;
There *Pharohs* pleasure is, that we shall keepe
Our Camels, Asses, all our flockes and sheepe:
Not ten miles thence are those two citties great,
Which *Pharoh* houlds for his *Imperiall Seate*.

The

1001

The one call'd *On, Egypt's Metropolis,*
The other *Memphis*, whose large circuit is
By measure seuenteene miles and more about,
But *On* is three miles larger out of doubt;
One with three thousand paces measure may,
Betwixt these two huge cities, the midway,
There's *Iosephs* country house, whence to the court
He at his ease and pleasure may resort.
Whether the *King* lye at his *Memphian* Bowers,
Or in his stately *Ons* more princely Towers:
If God shall guide vs on our iourney right,
Thou mayst see yet thy *Iosephs* face ere night.
Then *Iacob* sends out *Iudah*, from that place
To *Ioseph*, rightly to direct the face
Of *Iacob*, and of all his sonnes and traine,
And hasten backe to bring him word againe.
Then *Ioseph* takes his Chariot for to meete,
His aged father, and him duely greete:
As when good *Iacob* at *Mahanaim* met
Gods host, in order like an Army set,
When *Esau* threatned his last ouerthrow,
So doth the glory of these worthies show,
When they do both in *Goshens* plaine appeare,
And each vnto the other draweth neare:
Ioseph begins to welcome his great *Sire*,
And *Iacob Iosephs* glory doth admire,
And but they *Idol worship* both abhorred,
They one another surely had adored.
As when this *Iacob* after twenty yeares
With *Laban* spent, to *Isaacke* ould appeares,
They each in other wondrously delight,
So do these *Worthyes* two in mutuall sight,
Ioseph forgets his honour and his state,
And weepes on *Iacobs* necke, eu'n as he sate,

Ioſephus ad Heroum oppidum Iacobo occurrit. Ioſ. lib. 2. Antiq. ca. 4.

And

And *Israel* forgets he was his sonne,
And as did *Ioseph*, would to him haue done.
Clouds may, not *Muses* can expresse their teares;
So long forbearance mutually endeares
Them each to other: but old *Israel*
To *Ioseph* saith, since I may with thee dwell,
And see thee in such great prosperitie,
Lo! willingly I am content to die.
So haue I seene a faire and tender *Lambe*,
Purloynd by wicked hand from louing *Dam*,
Long mist, at last, when both do meete againe,
With louing Bleatings fill both hills and plaine.
Iosephus ibidem. Yea so th'old man with ioy was extaside,
It wanted little but he there had dide,
But pious *Ioseph*, with great care and paine,
By chafing brought him to himselfe againe.
Both being then in *Ioseph's Chariot* plast,
Jacob begins thus with Gods fauours past:
Many all done by *Chance* and *Fortune* deeme,
And little of Gods *Providence* esteeme,
I wish such would in all my life obserue,
How all mens actions here Gods purpose serue:
It was not *Chance* made *Esau* set at nought
His birthright, for a messe of *Potage* bought:
Nor the deuise alone of my deare mother,
That got my fathers *Blessing* from my brother;
For's anger kindled thus, it forth me driues
To *Laban*, where I children get and wiues.
'Twas *Labans* chutlishnesse and auarice
Inrich'd me, by a new and strange deuice,
Colours before his *yeaning* Ewes to spread,
Which made *white sheepe* bring *Lambs discoulered*,
These he to me for wages did allow,
And suddenly they to a number grow.

The

1001

The murmuring of *Labans* sonnes constraine
Me with my household to hast home againe,
Whom *Laban* followes with an angry hart,
But God vs made good friends before we part.
Lo! *Esaus* feare at *Peniel* by night
Brought me to wrestle with the Lord of might;
Whose blessing so away his fury chases,
He turnes his threates to kisses and embraces.
Simeon and *Leui*, cruell instruments,
From *Sichem* made me to remoue my tents
To *Bethel*; where my house of *Idolls* clear'd
I vp an *Altar* to th'Almightie reard;
And payd my *Tenth* as I to him did sweare,
When first from *Esau's* wrath I fled for feare,
And saw a *Ladder*, which from *Earth* did tend
To heau'n, whereby the *Angels* did descend:
Now last thy brethrens enuy spite and hate,
By selling thee, haue su'd my life and state;
For but for thee, we all had perished,
Amongst the *Canaanites* for want of Bread.
That God causd all these things, it is most cleare,
For in the most he did to me appeare,
As late when I to *Egypt* should descend,
Thus all doth on Gods *Prouidence* depend.
Long did I thee as dead lament and plaine,
And neuer hop'd to see my sonne againe,
And so did *Isaack* thy deare Gransire grieue,
But neuer would, that thou wer't dead, beleeue,
In God he was so confident and bold,
And in the dreames, which thou before hadst told,
As if, though blind, he had foreseene this day,
But now in heauenly loyes he liues for ay.
Some ten yeares since, him dying in his bed,
I and my brother *Esau* buried.

Oh! my deare ſonne, my ſoule is much delighted,
As to relate, eu'n ſo to heare recited
Gods goodneſſe, towards his; therefore vnfould
How God preſeru'd thee ſince thy brethren ſold
Thee to the *Iſhmaelites*: for thrice ſeu'n yeare
Are paſt, ſince I leaſt newes of thee did heare:
Good *Iacob* had no ſooner made an end,
But *Ioſeph* was as as ready to commend
Gods care and Goodneſſe in his preſeruation,
From all his troubles: in this next narration.
I know not whether, by their *fault* or *Fate*,
It oft befalleth great men in the ſtate,
Rich, wiſe and happy in their *Princes* grace,
Comely in body, beautifull in face,
To be conioyned to a wanton wife,
Which ſowreth all the ſweetneſſe of their life:
This was the *fault* or *Fortune* of a *Peare*
Of *Pharohs*, to the King his *Maſter* deare;
My maſter *Potiphar*, who, as I weene,
Had in his youth a skilfull Merchant beene,
And *Stewarded* ſo frugally his owne,
That *Pharoh* wiſe, to whom all this was knowne,
Mad him chiefe ſteward; they that can hold faſt
Their *owne*, their *Maſters* treaſure ſeldome waſt.
He that did by experience vnderſtand,
How things are hoiſt vp, bought at ſecond hand,
Hearing that Merchants ſtor'd with ſpicery,
Were come to towne, goes his owne ſelfe to buy
The King his maſters, and his owne prouiſion,
,,*Thrift* ſtands not on nice court-like ſuperſtition.
Amongſt ſome other wares then to be ſold,
A faire young *Hebrew lad*, he doth behold,
Adorn'd and ſet out in the faireſt guiſe,
As horſes to be ſold at higher prize.

1001

A price once pitchd, and I by running tride,
As some do horses, ere they buy them, ride,
Was sold to *Potiphar*, who for his table
Me bought, as we our horses for our stable.
I of this change was most exceeding glad,
For now I *ease* for *paine* and *trauell* had,
For hard fare, *Good*; but as a gratefull minde,
Returnes ay thankes, where Benefits they finde,
So did I my good Lords munificence
Requite with Industry and diligence:
And for I found he pleasd my *Master* best,
That pleasd my *Mistresse* well; aboue the rest,
I to obserue her was most diligent,
And all means vsde to giue her best content:
So that by Prudence more then taking paine,
I both their Loues and Fauours sought to gaine.
For who so will obserue, shall euer find
Best way to please, is to obserue the mind
And the affection of men of state,
And thereunto themselues accommodate:
Therefore a blisse on good men to attend,
But misery on wicked to depend,
Both prou'd by me, who, for my seruice true,
Was by my Lord preferd to honour due,
And for like seruice to my wicked dame,
Was brought to prison, obloquy and shame.
This my *faire Mistresse*, (for no other name
I giue her willing, ay to hide her shame,)
Some meane *mechanique* daughter seemes to be,
First matcht in her owne order and degree,
But raisd to wealth and honour from the dust,
Thinks all to little for her *Pride* and *Lust*:
And as a man that stands on steeple high,
His *equals* erst doth now like *Crowes* descry,

So she now clambred vp on *honours Spire*,
Thinkes all to low her greatnesse to admire.
Soone might I in her scornfull lookes descry
Her haughtinesse, and my base slauery,
But bearing then an honest gentle minde,
Omit no seruice that may fauour finde,
Which so succeedes, that ere the *Crescent* bright
Had fild her hornes with *brothers* borrowed light,
I by my diligence of her did gaine
Sweet *smiling lookes*, in stead of *proud disdaine*.
And now the *enuious spirit*, which sought of late
To ruine by my *Fathers loue*, my state,
Me by my *Mistresse lust* seekes to intrappe,
And dandle in *vile* sinfull pleasures lappe.
Damnd *sparke of hell*! *Base counterfet of loue*,
And those pure warming flames from heau'n aboue,
Which so true louers hearts in one vnite,
That they enioy, without offence, delight:
Therefore *true loue*, like *morne* is faire and bright;
Lust like an *Ympe* begot of blackest night;
But later dayes, since *Rapines* did abound,
Do *Lust* and *Loue* most wickedly confound,
This baser *Lustfull Loue* the *Spirit* did chuse
(As he did first the *Serpent* to abuse
The *weaker Ene*) this proudest dame to traine
To tast the *fruit forbidden* by death's paine,
And kindling in her eyes first lustfull fire,
This *Sense* presents it with her foule desire
To *Reasons* brighter eye, which soone that flame
Makes to returne into her cheekes, with shame.
Reason with this base *Passion* striued long,
But one weake, as the other groweth strong:
But nought so checks her *Pride* and courage braue,
As stooping to an hated *Hebrew slaue*:

That

1001

That she who now did sit in highest grace,
Should thus her honour great and state debase,
As to become a *vassall* to her *slaue*,
Pride many womens chastities doth saue,
But now the violence of lustfull flame
Had sear'd the *Reason* of th'*Egyptian Dame*,
Who waiting till her Lord to Court was gone,
Thus, smiling, set vpon me all alone.
Faire *Hebrews* sonne, whose equall neuer I
Yet saw, nor do I thinke *Sols* searching eye
In all his trauels from the East to West,
A Beautie sees with thine fit to contest,
Not that hereby I vnderprize mine owne,
Mine no *Superiour*, *Thine* hath neuer knowne
An *equall*, and though *Fates* vs vp did reare
In sundry *Climates*, yet since now appeare,
In one *Horison*, *Sunnes* so equall bright,
Let's each on other shine with mutuall light,
Let thy bright *Beames* vpon my Beautie shine,
I on thee will reflect both thine and mine:
Deare seruant, do not thou my grace despise,
Thee I alone can make to honour rise,
Thou seest how *Potiphar* alone doth stand
In *Pharohs* grace, and rules both Court and Land.
To the I loue, *I* dare be bold to say,
I *Potiphar*, the *Court* and *Kingdome* sway:
See then thy happinesse, a slaue of late,
In me to rule all *Egypts* glorious state;
And if the *Fates* vs send a lucky heire,
Which may like to his Parents seeme most faire,
All hearts he by thy *Beautie* shall command,
And by my *right* inherit all our land:
Sweet *Ioseph*, let not frownings cloud thy face,
Soure lookes thy glorious Beautie do disgrace.

Let's take th'occasion now we are alone,
As Bodyes so our soules to ioyne in one.
So may we with good likelyhood suppose
Bright *Phebus* with faire *Cynthia* to close,
When ioyning for their mutuall delight,
They seeme *eclipsed* to the vulgars sight.
As when some lustfull *Prince* alone, vnseene,
Doth tempt the *faithfull handmaid* of his queene,
To win her to his will and wicked lust,
The modest maid considring well the trust
Of her great *Dame*; whom if she so offended,
She iustly were of God and man condemned,
Prayes and intreates his awfull maiestie
Her not to force to such iniquitie,
And breake the sacred Lawes (for lustfull rage)
Of faithfull trust and holy marriage;
So I poore wretch, whose fresh and youthfull chin
Fine softest downe, to shadow did begin,
Strangely amaz'd, and grieu'd at this foule fact,
Abhorring eu'n the *offer* as the *act*:
Yet with all due respect and reuerence,
Did shew my duty and obedience:
And thus replide: deare *Mistresse*, you shall find
Me ready ay, to satisfie your mind,
In all, where I may iustly you obay,
And not my heauenly Masters will gainsay.
My master all commits vnto my hand,
Nor knoweth he, how his owne state doth stand,
No man is greater in his house then I,
Nor doth he to my custody denie
Ought but thy selfe; because thou art his wife,
His onely comfort, deare delight, and life:
How can I to this sinne then condescend,
And not against my fathers God offend?

The

The simple rude, saith she, a sinne it call,
But here at Court, 'tis no offence at all;
Those that are most seuere against this vice,
Delight it most, Oh 'tis a deepe deuice
Of *Polititians*, to make a law,
To hold their children, wiues and fooles in aw,
When they, then keepe it, nothing lesse intend,
But at their pleasures diuersly offend:
I know not one braue spirit in *Pharohs* Court,
That this esteems of other then a sport,
And yet their faire yong lusty able wiues
Must, like *recluſed virgins*, leade their liues;
For my part I haue learned this by kind,
Such measure as men meete vs, they shall find:
Then blushing she doth *Teares* like *Pearles* distill,
For she had *teares* and *Blushes* at her will.
But I replide, *good Madame*, be content,
I cannot to your arguments consent:
To proue from *Greatnesse*, *lawfulnesse* to euill,
Is for to draw a *Paterne* from the *Deuill*,
Who is the greatest worldly Potentate,
Yet no excuse 'tis him to imitate:
For great mens faults they are vnsearch'd, vnkowne
To me; I haue enough to mend my owne:
They that seuerely iudge sinne, yet delight
Therein, they iudge themselues, and yet iudge right:
And who do thus Gods iudgements iust abuse,
Must neuer hope, that *greatnesse* shall excuse,
Will you, because men wrong your sexe, offend,
Your *Maker*? God such wickednesse defend,
Embrace true chastitie of flesh and mind,
Which honours men and graceth womankind.
But notwithstanding she, from day to day,
Me wooes, yet would I not her voyce obay,

But shun'd, by all good meanes, her company,
Till one day she occasion did espy,
I being in my closet all alone,
And in the house not of the household one:
Then all inrag'd with *Fury* heate and *Lust*,
Like hungry Hawke that hath a Partridge trust,
She on my garment ceasde immodestly
And cride, come sleepe with me, or else I die.
Not *Rachels losse*, my *Brethrens rage*, nor yet
The *feare of Famine* lying in the pit,
Nor *Midians bondage* did me so perplexe,
As now this womans *furious Lust* doth vexe,
Who as the *cruell Serpent's* said to wind
About the noble *Elephant* by kind;
So winds this *wicked monster*, womans shame,
About me to my sorrow and her blame.
What shall I fly? she me too fast doth hold,
Shall I cry out? for shame be it not told
A manlike heart did for a woman cry,
Oh who can but bewayle my misery!
Should I but now to dalliance consent,
Me followes honour, pleasure, worlds content,
But if that I this offerd grace reiect,
Bondage, disgrace, a prison I expect,
But fearing more diuine reuenging hand,
Then racke, disgrace, imprisonment or band,
Taking more pleasure in a conscience sound,
Then all wealth, honours, ioyes she did propound,
Acquite my body, though I left behind
My garment, and out of the rome doe winde:
So haue I seene some modest country maid,
With some vnciuill vsage much dismaid,
Closely her Aprons strings, to escape, vntie,
And left it with the clowne, away to flie.

Who

1001

Who can the *Leopards* fell rage display,
Chasing a Pilgrim fast vpon the way,
And laying on his Cloke her cruell pawes,
Ev'n ready to deuoure him in her Iawes,
Who strucke with sudden terrour and affright,
Forsakes his Cloake and scapes by winged flight,
May tell the rage of this most cruell Dame,
Who now hath nothing left, but spight and shame:
Then raging, that her *Beautie* which she priz'd
Aboue all others, should be so despis'd,
Shee cals her Seruants in, and to them told,
How that base *Hebrew* slaue was growne so bold,
And proud of hers, and her deare husbands grace,
That now he did aspire into his place;
And would haue slept with her, had she not cride,
All which his garment left here testifide,
Which vp vntill her Lords returne, she laid,
Then with my Coate her malice she displaid;
For which my Lord, me into Prison cast,
My daies in paine and miserie to waste;
Thus lightly crediting the accusation,
And his false Wifes most guilefull simulation,
He by his rashnesse lost a seruant iust,
And still maintaines a strumpets Pride and Lust.
But as a six-squar'd Dye, or carued stone,
How euer cast, stands still vpright, all one,
So was I constant in *Aduersitie*,
As resolute in my *prosperitie*:
That *God* which me had erst deliuered
From Brethrens *Fury*, and me honored
In time of my vniust captiuitie,
Me leaues not now in this Calamitie,
Oh happy they! whose *Conscience* them acquite,
That heere they *suffer wrong* for doing *right*,

So

So but a while *Gods* leisure they attend,
They sure shall haue a good and happy end:
Let Tyrants rage, they God as gentle, kind,
In Prison, as in Paradise doe finde:
Wherefore though I was of my Coate bereft,
My masters Grace, and Fauour, and now left
In stinking dungeon, yet I felt no harme,
God gaue me power my *Iailours* hands to charme;
And sent me in the *Prison-Keepers* sight,
Fauour and grace for *Potiphars* despight.
For now that former diligence, which gain'd
Mee fauour with my Lord, like trust obtain'd
Mee in the Prison, so that to my care,
Lo all the Prisoners committed are:
The Keeper lookes to nought vnder his hand,
God euer prospers all I did command.
About this season, as it oft befals,
Great *Fauorites* in Court haue suddaine falls,
By their owne faults, or others accusation,
Or by th eir Lords dislike and alteration
Of Fauorites: Two Lords of high regard
In *Pharohs* Court, committed are to warde:
The Keeper these doth to my trust commend,
That I with diligence should them attend:
These wanton Courtiers which had formerly
Liu'd all in plentie, ease, and Iollitie,
Acknowledging nor seruing other God
Then *Pharoh*, and now chast'ned with his rod;
As without soules this change of Fortune beare,
But I by all meanes sought my charge to cheare,
And told them, if indeed they guiltlesse were,
The iustest *King* of *Heau'n* would finde them cleere;
And if they had through frailtie him offended,
So they their sinnes confessed and amended,

Hee

Hee eu'n as willing was them to forgiue,
As they in's Grace and fauour here to liue:
How earthly *Kings* our bodies might enchaine,
But still our soules in Freedome did remaine:
With many such good words I sought to please
My charge, who found therein no little ease,
And grew lesse heauy; till both in one night
Had seuerall Dreams, which did them much affright,
Which soone as I had heard, I right aread,
And as I told, so all things followed.
Such Visions are not like Dreames naturall,
Which ordinary vs in sleepe befall:
They in our *Soules* deeper impressions leaue,
Then such as commonly the *Sense* deceiue;
Which in the *Fantasie* worst reuell keepe,
When *Common-sense* the *Master* is a sleepe;
And doe th' *Imagination* vaine delight
Sometime with hope, sometime with Feare affright,
Working most on th' *affections* of the minde,
When *sleepe* the Bodies senses fastest binde,
For eu'n in Sleepe, *Griefe, Ioy, Feare, Hope, Hate, Loue,*
The soules affections wake, and liuely moue.
God often by such Visions tels men plaine,
What things they ought to doe, and what refraine,
Sometimes by Dreames to them are *promised*
Great *Blessings*, and *great curses threatened*:
God oft thus shewes one his determination,
And giues another the interpretation,
Thus vnto me two Dreames by night he told,
Which, as they proue, my *Grand-sire* did vnfold,
Thus *Pharohs Seruants* first, and next their *King*
See things to come, But the interpreting
Was giu'n to me, which done, I told them plaine,
Interpreting to *God* as *Dreames* pertaine:

And

And now who thinkes, but that I thought it long
Yet two yeares to abide in Prison strong?
After I had so well interpreted
His dreame, whom now the King so honored,
But hauing learn'd with *Patience* to attend
Gods leasure, and to hope vnto the end,
Eu'n at that time, when as I least expected,
So long of *Pharohs Cup-bearer* neglected,
He that doth all things heere by weight and measure,
On whom they all attend to doe his pleasure,
By one poore Dreame but from an heathen King,
What's long before decreed to passe doth bring:
I rais'd to *Grace*, the World from *Famine* quite,
The *Butler* doth acknowledge his *ore-sight*:
South sayers weakenesse is discouered,
And God is all in all acknowledged,
My *Brethren* bold are to *Repentance* brought
For all the wickednesse, which they had wrought:
And this my wicked Mistris may reclame,
And bring her to acknowledgement with shame,
And make my master see his foolish passion,
And learne to Iudge by better information:
My two first Dreames proue true which I had told,
My Fathers spirit reuiu'd now being old:
Pharoh thus gaines the wealth of all his Land,
And must acknowledge it from Gods owne hand.
Thus all the parts of this sweet sacred story,
Are for mans good, but end all with *Gods* glory,
All these are now the Consequence and Theames
Of mine, of *Pharohs* and his seruants Dreames.
See farther heere, *Satans Maleuolence*,
And *mans will* freely serue *Gods prouidence*:
Satan sought by my brethrens Crueltie,
In me to ruine *Isaacks Family*.

My

My brethren me of wilfull enuie sould,
And for the twentie siluer peeces told,
The *Midian* Merchants bought me for their gaine,
And into *Egypt* meant to sell againe:
God hither sent me Graine heere to prouide,
Else thou and all thy sonnes for want had dide:
Thus *Satan* sought dishonour of *Gods* name,
And all for this my Brethren rightly blame,
Goodmen such Merchant's Couetise deteſt,
That buy and sell *Gods Image* as a beast:
But *God* who's only powrefull, good, and wise,
From all these euils makes the *Good* arise.
But I thus hauing in great *Pharohs* grace,
Obtain'd the first, in Realme the second place:
First pray to *God* me to direct aright,
To vse this fauour and my borrowed Light;
Nor sought I mine owne honour, wealth, and praise,
But his, who did me from the Dungeon raise,
And therefore, first take care for publike good,
Prouiding 'gainst the *Future Famine* food:
Wherefore, I first through *Egypt* Circuit ride
And *garners* great in eu'ry place prouide,
In those seuen fruitfull yeares to fill with store
Of eu'ry *Graine*: And sith it is no more
Vertue to purchase, then preserue, no tide
I slipt, but did most carefully prouide,
To kill all Vermine, cut off all excesse
Of Gluttonie, and beastly Drunkennesse:
Abate all needlesse Beasts, Dogges, Mules and Horse,
Ridde idle Rogues and Vagrants, which are worse
Then *Catter-pillars* to consume the store,
To rob the richest and to sterue the poore:
No Corne out of the Land let I goe out,
But buy in rather from the Coasts about,

And

And many *Forrests* which before did ly
All waste, I vnto *Tillage* did apply:
Thus I proceede, and God so blest my hand,
That all things prosper ouer all the Land.
But when the yeares of plentie all are past,
And all the Land of *Egypt* lyeth waste,
So that they liue of former yeares remaines,
Which them perhaps a month or two sustaines,
The people first of *Pharoh* seeke supply,
Who them to *Ioseph* sends; I suddenly
Set ope the Barnes, and sell for money out
The Corne to all the Nations round about.
Now is the time indeed, that I might buy
Castles and *Lands* for my *Posteritie*,
But I all money bring to *Pharohs* hand,
To be the *strength*, and *sinewes* of the *Land*:
If *Pharoh* will bestow on me a *Place*,
Or money to buy *Land*, I of his *Grace*
Will *House* and *Land*, as I my *Office* hold:
Strangers in purchasing may be too bold.
When all their money's spent with buying bread,
One yeare with Corne I them for Cattell fedde:
But when the next yeare they in neede doe stand,
I will for Corne their Bodies buy and *Land*,
But all for *Pharoh*: whereby growing strong,
He and his Empire may continue long:
And to establish more his Segnurie,
From *Place* to *Place* I will each *Colonie*
Transplant, who on the *East* of *Nile* abide,
I will remoue vnto the other side:
Thus *Pharoh Lord of Egypt* shall be knowne,
By *Seisin*, none shall say this is mine owne.
Thus haue I seene when *Want* or *Waste* compell
A *Gallant* his Inheritance to sell,

(Lest

(Leſt any right in him ſhould ſtill be thought)
Giue place to him that hath the purchaſe bought,
And in another Countrie dwelling hire,
Whether he with his houſhold may retire.
Thus will I doe with all the *Common Lands*,
But for the *Sacred* in the *Prophets* hands,
To *Muſes* and to *Learning* dedicate,
Or to *Religious vſes* conſecrate,
I thinke it *Sacriledge* indeed to touch,
Could all by this example learne as much:
And let the *Prieſts* their *Portions* freely eate,
Whoſe Braines in youth for vnderſtanding ſweate,
Their age in *Prayers* and *Perſwaſions* ſpend,
To ſaue the Good, and wicked to amend.
When I *ſeau'n* yeares haue furniſht them with bread,
I in the *eighth* will furniſh them with ſeede
To ſowe their *Land*, The *fifth* of whoſe increaſe
Shall be the *Kings*: The other *foure* in Peace,
They and their Houſholds eate: And this ſhall ſtand
For euer as a *Law* in *Pharohs Land*:
The *Prieſts Lands* only ſhall be euer free,
For to the Lord they conſecrated bee.
Now, as I ſaid, when I did Circuit ride,
And *Egypts* Land ſuruai'd from ſide to ſide:
One thing of greateſt vſe I did obſerue,
Which doth perpetuall memory deſerue,
Which, if it once were rightly vnderſtood,
Would force all ſtudious of the *publique good*
To doe, ſpeake, write, of this moſt rare inuention,
Till to effect they brought what next I mention:
A peece of Land an *Iſthmos*, *Barre*, or *ſtay*,
Twixt *Midland-Sea*, and the *Arabian* Bay,
Suppos'd ſome (*a*) ten Miles ouer at the moſt,
Adioineth faſt vnto th' *Egyptian* Coaſt,

Which

a Sex aut ſeptem miliaria a capite Delta ad mare rubrum. Goropius Hiſp. lib. 6. Herod plus diſtantia ponit. lib. 2.

Which if one by a *Channel* did diuide,
Both Seas might each into the other slide.
This if it were once (*b*) nauigable made,
Would bring, to Kings and people of each trade,
Such wondrous gaine as cannot be expected,
With endlesse fame to those which it effected:
For it would ope an easie way and prest
To saile from *Europe*, *Affricke*, *Asia*-West
Within *few daies* to the rich *Indyes* place,
Which hardly now is done in three yeares space:
How might all dwellers on the earth heteby,
Soone be enriched by their Industrie?
When by this *Channel* Merchants might conuey,
Exchange of Merchandize so neare a way,
Eu'n from the *Northerne* Iles and *Westerne* Lands
To *China*, *Ganges*, and the *Indian* Sands.
This *proiect* I to *Pharoh* did commend,
Intreating him this *princely worke* t' intend,
But some base mindes, actiue in nought but ill,
Men of acedious spirits, and little skill,
Who are most forward ay to vilifie
All workes of *Honour*, *Art*, and *Industrie*,
Were ready this most noble worke to stay,
Saying a *Beare*, or *Lyon's* in the way.
This *Isthmos*, say (*c*) they, is ordain'd by fate,
To barre these Seas that they should neuer meete,
But euermore remaine a fatall Damme,
Betwixt them both; and therefore call'd *Eedam*.
A fancie vaine, which from mistaken name
Some superstitious wisards idely frame,
For 'tis not call'd *Eedam*, and though it were,
Who for this name would this attempt forbeare?
For *Eedam* notes in language (*d*) which they meane,
A (*e*) firme strong water. course great Bankes between;

So

b *Psammithus Egyptorum Rex hoc tentauit, sed oraculo interpellatus desitit. Herod. ibidem.*

c *Eedam significat aggerem perpetuũ nullo modo rumpendum: Gorop. lib. 6. Hisp.*

d *Cimbrica seu Germanica. Gorop.*

e *Dam significat aggerem fluctibus Maris & aquarum oppositum. Gorop. Herm lib 4 Ee. significat firmum.*

So from that name they might more truly gather,
This *Isthmos* should be a *firme current* rather.
For waters course; which I more boldly say,
Because not *Eedam* it, but (*f*) *Eetham* ay
Was call'd, and so is still; by which is ment
That with his double (*g*) side the Seas close pent,
Shall one day haue a *Current* faire and great,
In which the waues of both those Seas shall meete,
And haue so large a passage, Ships may turne,
As they goe to the *Indies* or returne.
And whereas these fantastique men doe dreame,
This to effect impossible doth seeme.
They without reason, selfe-conceited, wise,
Against the publike profit this deuise; (plaine,
High (*h*) Mountaines, Rockes of flint haue bin made
And forc'd to yeeld a passage to the *Maine*,
Yea who knowes not that far more harder (*i*) things,
Haue beene effected by the *Egyptian* Kings,
But neuer any of such Eminence,
Nor any that could bring such recompence
As this; For little labour, cost and paine,
Would to th'whole world bring infinite great gaine.
Another let they tell as fond and vaine,
That if this *Barre* be cut, th'*Arabian Maine*
Doth rise so high, his waues would ouer-flow
All th' *Egyptian plaines*, they ly so low:
But I vpon my view could not descry
Twixt Sea and Land such inequalitie:
But howsoeuer Earth, stones, and that doth rise
From digging of the Channell, would suffice
To raise *Sea walles*, for a most strong defence,
Against the waters rage, and violence,
And more secure on either side the shore,
From ouerflowing then it was before,

f *Hebraice sic vocatur & sic vocanda est.*
g *Etham dicitur vel ab Hebræo Thaam (permecatheſin) qd. significat geminum quia inter duo maria positum est: vel ab Ethah quod significat curro quia Ethã olim futurus est locus vbi mare currat.*
h *Athas mons. celsissimus factus est nauigabilis à Xerxe, Plut. Iust. & alij.*
i *Quales sunt obelisci 4. quorum vnusquisq; erat 480. cubitorum longitudine.*

But though I haue small hope to win this Nation,
To cut this *shorter course*, for *Nauigation*,
Yet when *that King* to whose high Scepters sway,
All Nations, will they, nill they, must obey,
Shall rule as well o're *Asia* 'nd *Europes Lands*,
As *China*, *India*, and *Arabian Sands*.
Some potent *Monarch* will himselfe alone,
Or many *Princes* ioyning all in one,
Will take this Noble enterprize in hand,
And make this shorter passage to each Land,
If not for th' ease and good of *Nauigation*,
Yet for *Gods Glorye*s farther propagation,
That so his *Words* and *Wisedomes* glorious sound,
May through all Corners of the Earth resound,
This for the *publique good* I haue made knowne,
In *Egypt*, as I now to thee haue showne,
Now whilst I for the *Publique* take such care,
Pharoh at home a *helpe* doth me prepare,
A *Princes daughter*, *Egypts* ornament,
For whom *King Pharoh* with her Father sent,
And welcomes thus: Great *On*! who by thy place,
Art to me *next*, and *second* in my grace;
Ioseph is first, whose merits to display,
To light a candle were in cleerest day:
All *Nilus* Borders doe resound his fame,
And honour most-deseruedly his name:
Strength, youth, and vigour in his face appeares,
And wisedome in his heart of graiest haires:
His *Beauty*, as his *Vertue* hath no paire,
Him would I match with *Asenah* thine heire,
I know he is a stranger in this place,
And wants *Possessions*, yet in *Pharohs grace*,
And he thou know'st deserueth at my hands,
To haue a part in all my *Goods* and *Lands*.

The

1001

The reuerend *Priest* replyes: Dread Soueraigne,
Lo! all the *Place* and *honour* I obtaine
In *Egypt*, I acknowledge from thy grace:
Which is enough to raise to highest place
The *meanest*, But thou dost a match propound,
Where *Vertues* more then *honours* doe abound:
Amongst the many *Fauours* thou hast done
Thy *Seruant*, this I deeme the highest one,
A *Priest* to be so gracious in thy sight,
To match his Childe with *Pharohs Fauorite*:
May't please your Grace to aske the maids consent,
But by her lookes, I see shee is content,
For then her *vaile* (where modestly she shrouds
Her radiant Rayes, as *Sol* doth his in clouds)
Put off, such heau'nly Beautie did disclose,
As if another *Sunne* in Court arose,
Which as the *Rising Sunne* the Courtiers all
Adore, and like a *Queene* before her fall:
Then *Pharoh* saith, her taking by the hand,
By silence thy consent we vnderstand,
Good daughter, thou art like thy Parents faire,
As of their *Goods*, be of their *Graces* heire:
A fitter match for *Ioseph* none can find,
If to thy Bodies grace thou suit thy minde,
So, as thine *outward* Beauties heau'nly shine,
Thine *inward* shall b' Angelicall diuine,
Oh! Labour to be glorious within,
So *Gods*, *mans Josephs* fauour thou shalt win.
The *King* forth-with then sends for me in haste,
And first repeating all things as they past,
With his owne hand her giues me for my Bride,
Assuring vs for euer to abide
As louing, as our Fathers naturall:
When humbly I vpon my face did fall,

And first gaue thankes, as dutie did require
To *Pharoh*, next vnto her holy *Sire*.
As when Garden *Adam* all alone
Saw *Eue*, flesh of his flesh, Bone of his Bone,
He her embrac'd, kiss'd and so highly priz'd,
As if all Beautie were epitomiz'd
In his faire Rib, now with the Body met,
(Two Sunnes, which but for sinne had neuer set)
So I, who, though in *honour*, was alone
In *Egypt*, till I met my flesh and Bone,
Sweete *Asenah*, in whose faire eyes and face,
I saw my mother *Rachels* comely grace;
This *Egypts Gem*, whose eies I did behold,
Like radiant Diamonds faire set in *Gold*;
Embrace, kisse, loue her, and her Grace admire,
And set her as the Bound of my desire:
Thinking I now did reape with treble gaine,
The Crop of all my trauell care and paine.
Then in the presence of the Court and King,
I courted her with this speech following.
Faire Lady whose high Grace and Beautie seene
To me your seruant, may become a *Queene*.
Yet art, (such is thine humblenesse) content
To be poore *Iosephs*: without complement,
I am all yours, nor doe I lesse esteeme
Your worth, because you it so meanely deeme:
Our *Sexes* duety to your *Sexe* I know,
Is you to Court intreate and humbly woe,
But since that seruice you to me remit,
I will so much remaine more in your debt.
My time is pretious, therefore let me show
To you in briefe, what *Iosephs* wife must doe.
It is not this worlds false, vaine glittering glory,
So full of hazard, lubrique, transitorie,

1001

At which I aime : 'Tis an eternall place,
Where we shall liue for ay in blessed case,
Whether the *gods*, Th' *Egyptians* wont to serue,
Can neuer bring you : He that will preserue
This *Land* from *Famine* by th'interpretation
Of *Pharohs Dreames*, must bring to this saluation:
One *God* with *Ioseph* must his wife adore,
One *God* one true Religion, and no more :
God iealous is, no *Idol*-stocke or stone,
May be his *Riuall*, *God*, and *Truth* is one :
These worldly shewes delights and vanitie,
As *Mortall* with our *Mortall Bodies* die,
The *Pleasures* which I speake off ay remaine,
Eternall thus for *Temporall* we gaine.
This God my Fathers with their wiues haue serued
Who to this day from dangers me preserued,
This *God* me from the dungeon deepe did raise
To be thy Husband, him for euer praise:
Madame, your *King* and *Father* are content,
But your owne mouth must shew your free consent.
When faireſt *Asenah* long silence breakes,
And as an Angell sent from Heau'n thus speakes :
Good sir such is my due and filiall awe,
My Fathers iudgement is to me a *Law*,
Much more my *Soueraignes* : But such worth in you
I see and heare of, I should rather sue,
But for my *Sexes* bash'full modesty,
For such an honour, rather then deny :
Nor shall I meanely of my selfe thus deeme,
To honour him, whom *King* and *Realme* esteeme
Their Father, and the *Kingdomes Fauourite*.
What greater Grace befals a mortall wight ?
Sir, that Religion, which my holy *Sire*
Taught me his child, inform'd my soules desire,

Worlds *Glory*, Pompe, and vaineneſſe to deſpiſe,
But thy Religion makes men heau'nly wiſe,
And brings them by an vpright conuerſation,
To happy euerlaſting habitation.
Therefore as *thy* Religion our tranſcends,
As aiming at more high and happy ends,
So greater is my Ioy and happineſſe,
To match, where I it truly muſt profeſſe.
So ſure as that (whereof thou didſt diuine
By Dreames) ſhall come to paſſe, ſo am I thine:
Thy *God* ſhall be my *God*, and mine thy Nation,
In earth, graue, heau'n one be our habitation:
What thou approu'ſt as good, the ſame doe I;
With thee, *Sweete Hebrew*, let me liue and dye.
Pardon: A womans Tongue knowes no content,
Yea, is enough t'expreſſe a Maids conſent.
Lo thus *Hearts*, *hands*, *words*, *wiſhes*, *ioin'd* in one,
Two by *Conſent*, become *one Fleſh* and *Bone*.
Then princely *On* begins: Lo *God* hath tide
Theſe two in one, Let no *Man* them diuide:
Deare Daughter, I to *Ioſeph* thee commit,
Thou therefore muſt thy Fathers houſe forget,
And people: ſo ſhall ſonnes before thee ſtand,
Fit to beare rule as Princes in the Land:
That *God* whom *Pharoh*, *On* and *Ioſeph* ſerue,
Who, as he all things made, doth all preſerue,
God who of things to come to *Pharoh* told
By Dreames, which none but *Ioſeph* could vnfold,
When *God* him from the Dungeon did aduance,
To ſaue vs by a great Deliuerance,
God Authour ſole, and end of happineſſe,
This holy Marriage and this Vnion bleſſe
Of the *Egyptian*, and the *Hebrew Nations*;
And make them happy in their Generations,

And

1001

And honour ay in heau'n our Sou'raigne *King*,
As he his *Seruants* honours in this thing.
The *King* thus pleas'd in royall pompe and state
With sumptuous Feasts and shewes doth celebrate
Our Marriage day, where all with Musique rings,
And *King* and Court a happy *Hymen* sings.
Happy I hope though with an Heathen Dame,
Whose *Grace* and *Vertues* I the rather name,
That you may know we here as elsewhere finde,
Some *good* as well as *bad* of woman-kind,
As a *loose wicked wife* of *Potiphar*,
So a most *pious childe* of *Putiphar*:
But why should I time in her praises spend,
Since her owne Workes, her best of all commend,
God me hath giu'n, by her, two louely Boyes,
Before the *Famine*, which are all my Ioyes:
Lo! here shee kindly comes with all her traine,
Her welcome Father for to entertaine:
For now they all at *Iosephs* gate arriue,
Where *Pharohs Peares*, and *Seruants* all doe striue,
How best their *Loues* and *Seruice* shew they may,
To adde more honour to this happy day.
When *Asenah*, first kneeling downe, begun
Oh holy *Father*, of a blessed sonne,
Blesse me thy *Daughter*; Blessed shall they be,
Whom thou dost blesse: As welcome now to me,
As deareſt *Ioseph* to his *Fathers* sight.
All *Egypts* glory yeelds not such delight.
When *Iacob*, Daughter; Fitter 'tis for me,
To your great *state*, to bow my humble knee,
But rightly you of me a blessing craue,
No other *Dower* to bestow I haue.
The Lord on thee from Heau'n all Blessings shower:
But *Jacobs* tongue not hauing farther power,

Now to expresse his Wondrous Ioy and Loue,
His eyes produce abundant Teares to proue
His ioyfull soule, for *Iosephs* happy state,
When *Iosephs* Steward tells him it was late
And supper time: Wherefore they all addrest
Themselues, in their due order, to the feast.

THE

THE FIFTH BOOKE OF IOSEPH.

SOone as *Aurora*, with her blushing face,
Vsherd the *Gyant* out to run his race,
His longest Iourney from the *East* to *West*,
Good *Ioseph*, though he ouernight did feast,
Eu'n all th'allates of *Egypt* with their traine,
His father in more state to entertaine,
Gets vp and with his seruants all repaires
Vnto a *chappell* by, to publike praiers,
Which *Pharoh* had giu'n *Ioseph* there to serue
God, who from famine *Egypt* did preserue,
No time to men of action is so free
For their deuotions, as the Mornings bee,
Especially for those that liue at Court,
Where they make *Dinners* long, but *Prayers* short,
But they done; *Ioseph* doth his speech direct
Thus to his Brethren: you perhaps expect,
That I, now for mine owne and houses grace,
Should raise you all to honourable place,
And make you Lords at least in *Pharohs land*,
But if you wisely things will vnderstand.
And know that honour ladeth more then graces,
If *wealth* and *vertues* answer not your places,

No

No *grace* nor *honour* can giue such contents
To you, as quietly to liue in *tents*.
You that haue had your *Breeding* in such sort,
Cannot obserue the *Niceties of Court*:
They, whose *ambition* would be ouer all,
The higher climb'd oft take the greater fall:
Equals enuy, *Superiours* such disdaine,
Inferiours maligne, all seeke their gaine,
Grace and Preferment by anothers frowne;
Who get vp seeke to thrust the other downe.
Courtiers are *Dials*, whilst *Sol* on them shines,
Obseru'd of all, else but as painted *Lines*.
Many *Court-honour* onely do admire,
And as another *heau'n* on *earth* desire:
These onely looke on outward *splendour*, showne,
Our inward cares and dangers are vnknowne,
None would enuy our glory and content,
Knew they the weight and cares of gouernment:
They *Altas* burthen on their shoulders brare,
To whom committed is the *publique Care*,
Besides most stand in such high slippery places,
I would not haue their *hazard* for their graces.
I speake not to dehort from gouernment
The wise, for feare of griefes and discontent,
Vnder this burthen they must bow their backe,
Least if the wicked rule all goes to wracke:
But who are *prudent*, *moderate* and *wise*,
Are rather raisd for *worth*, then seeke to rise:
And such like tubs on their owne bottome stand,
Nor needle the least support of others hand;
When they which want this true worth of their owne,
No sooner clamberd vp, but tumble downe,
The first like *fixed Starres* stand firme and fast,
Last make faire showes, like *Comets*, but sonne wast,

Their

Their matter is *pure element all fire*,
Of these *ambitious humour* and *desire*.
Such is the *Humour* of *Ambition* vaine,
For *grace* and offices to take much paine,
Wherein they neuer comfort take nor rest,
So feare of loosing doth their mind molest:
When could they their *faire Fortunes* vse aright,
They *Freedome* might enioy with much delight.
I fiue of you, my brethren, will present
To *Pharoh*, who I know hath an intent
To giue you any honour you require,
But you his *Fauour* onely shall desire,
And tell him plainely how you haue been bred,
And heards and cattell all your life time fed.
(My reason is, for that this occupation
Is here in *Egypt* of small reputation)
Desiring you of his *high grace* may hold,
Some pastures onely for your flocks and fold,
Where you may serue God free from care and strife,
And pray for *Pharohs* long and happy life:
Should I you all now raise to *Dignitie*,
Ones *Folly* ruine might the *Family*;
Many vnited stronger are then one,
But 'tis most: what more safe to stand alone:
Especially so high; where one mans *fall*
May make a breach, and so indanger *all*.
Oh happinesse, if knowne, of country bowers!
Where in *Deuotion* they their freer howers
May spend, and with Groues citizens sweet sing
Diuinest praises to the heau'nly King:
Where free from plots and vndermining Arts,
All may the *Truth* speake boldly from their hearts,
(For to a goodman 'tis no little paine
To flatter for the greatest grace and gaine)

There

There may they see their *Lambs* grow great and more,
And heauenly blessings on their stocke and store;
There may they see corne thriue vpon their lands,
And God to prosper all workes passe their hands:
Happy whose *lot* falls in so faire a ground,
Such pleasures are at Court but seldome found;
But lets make hast, my brethren to the court,
My businesse is long, my time but short.
And now had *Phœbus* climb'd vp to such height,
His beames did warme the world, as well as light,
When *Israell* old, with trauell wearied,
Slept sound, till waking, he much wondred
(Thinking himselfe at first in his owne tents)
To see such costly gorgeous ornaments:
But soone remembring where he did abide,
He turnes to *Leah* lying by his side:
And thus begins, Deare wife! should I suruay
Gods blessings from my birth, vnto this day,
And in a summe his benefits recount,
They would my *dayes*, nay eu'n my *houres* surmount.
His *Goodnesse*, *Wisedome*, *Foure*, *Loue* in those past
Shin'd seuerall, but all now in this last:
Goodnesse in drawing so much good from ill,
To worke the sound good purpose of his will:
His powre herein is manifestly showne,
In raising vp the *meeke*, and throwing downe
The prowd; his heauenly *wisedome* did foresee:
And told vs all by dreames which now we see:
The *Starres* eleu'n to *Ioseph* bow'd long sence,
Now we the *Sunne* and *Moone* him reuerence:
And lastly here appeares his wondrous *Loue*
That all for's glory and our good doth proue.
Thus *Israel* doth Gods benefits recite,
Beginning in the morning eu'n till night.

But whilst he thus Gods *Bounty* magnifide
Like faireſt *Ewe* with *twin Lambs* by each ſide,
Comes *Aſenah*, on either hand a ſonne,
Smugge, liuely, like two Rabbets newly run:
Which ſeemd their mothers gracefull ſteps to guide,
As two trim *Squires* that leade to Church a Bride,
The tender boyes, whoſe mothers pious care,
Before had taught themſelues aright to beare,
Downe on their knees before their Grandſire fall,
And ſweetly to him for his bleſſing call:
The good old man whoſe heart doth dance for ioyes
To ſee his *Nephews*, thus begins, ſweete boyes,
Which like two faireſt *Italy flowers* ſhowne,
Or buds of damaske *Roſes* ſcarcely blowne.
Oh theſe my daughter giue you more content
Then *Egypts* wealth and coſtlieſt ornament.
Me thinks they hang vpon each arme of thine,
Like two faire *Cluſters* on a fruitfull *Vine*.
Theſe ſhall renew our dying memory,
And vs reuiue vnto Poſteritie.
Behold I ſee in little *Ephraims* face,
My deareſt *Rachels* louely lookes and grace.
Manaſſes like to *Ioſeph* doth appeare,
Who aboue all his brethen was my deare.
But oh! my daughter, how much am I bound
To you, for vndeſerued fauours found;
But *Ioſeph* more; a Princeſſe of your ſtate
So lowly to deſcend to be his mate?
God make him worthy of your grace and loue,
And that he may as acceptable proue
To you his deare, as he was wont be bleſt
With higheſt fauours, alwayes of the beſt.
For he at *home* in *Bondage*, *Priſon*, *Court*,
In grace was alwayes with the better ſort.

I *Potiphar* the *Gaoler*, and the *King*
Best lou'd and trusted him in euery thing:
Then *Asenah*? I wish you were obserued
Here, my deare *father*, as you haue deserued:
As for your sonne no nobleneſſe of birth,
Nor *Egypts* dowers can counteruaile his worth,
Who me hath taught the vanity of state,
Me *worthy* make as *happy* of my mate;
Such is his worth and nobleneſſe of mind,
I wonder not that he should fauour find
Amongst the best: But shall I you intreate
To tell your daughter, what you vse to eate,
For here you all must as at home command,
We but desire your will to vnderstand.
Daughter saith *Iacob* I was neuer nice
Nor dainty to consume things of high price,
That's alwayes best you easilieſt can prepare,
Better are *homely Cates* then *forraine fare*.
My heards my foode, my sheepe my clothing breede,
No better weare I, nor no other feede:
Sixe score and ten yeares haue I beene content
To liue on milke, fruits, and such nourishment:
Yet few or none that to mine age attaine,
So strong of body are, and free from paine:
But aboue all, the weather being faire,
I loue to walke abroad in freſheſt aire;
After my mornings draught to stirre, is good
For to refresh the *Spirits* and warme the blood,
This is the way diseases to preuent,
I thanke God, I neere knew what phisicke ment.
Thus whilst they talke in plaine familiar sort,
Lo *Ioseph* vnexpected comes from Court,
And tells his father, how he did present
His brethren to the King, who is content;

Then

Them to employ according to their breeding,
In looking vnto sheepe and cattell feeding,
And now he much desires to see your face,
And with all *Courtly honour* you to grace:
I (*Iacob* saith) with all my heart will goe
To that *good King*, that *Ioseph* honours so,
But I desire of him no greater grace,
Then to liue in his *Land* and see *thy Face*,
I hope he likewise will conceiue my breeding,
And leaue me to my flockes and Cattell feeding.
Ioseph his Father then to *Pharoh* brings,
Who doing first Obeisance due to Kings
Begins, oh! blessed, blest thou euer be,
That rais'd my *Ioseph* to such Dignitie,
From Dungeon where stockes did his *Limbs* enroule,
And yrons enter'd cu'n into his Soule,
To rule all *Egypt* by thy borrowed might,
And be alone great *Pharohs Fauorite*.
And blest be ay for thy Benignitie,
Who saues't me and all my Family
From perishing; Alas! for want of food,
God render in thy Bosome all thy good,
And double thy fore-Fathers daies vpon
Thee, and thy seede that sit vpon thy throne.
Thus ends the *Sage*: when *Pharoh* thus replide,
How much more cause haue I to blesse the tide,
That noble *Ioseph* did to *Egypt* driue,
To saue me and my people all aliue:
Come hither *Iacob*, let me thee embrace,
How can I but loue thee, and all thy race,
Whom now as Cause and Author I doe see
Of *Ioseph*? Father of all mine and mee:
It ioyes me *Israel* most exceedingly,
When I thy sonne in ought can gratifie,

To

To whom my Kingdome, Life, and all I ow,
As thou and thine, and all the people know:
God sent thy *Ioseph*, as a man before,
To lay vp here against this famine store,
For had we not by his foresight beene fed,
We, thou and all, for want, had perished.
Thy *Ioseph* doth *informe* my *Senatours*,
And *Wisedome* teach vnto my *Counsellours*:
Well may he rule then ore my house and Land,
And all my substance haue at his command,
I am to this by *Prouidence* but led,
God hath indeed thus *Ioseph* honored.
Thou seemst of no lesse wisedome and desert,
Then good old father, tell how ould thou art,
And in what course, thou hast worne out this terme,
I aske not to examine, but to *learne*:
Examples more then precepts teach to liue;
Good King, saith *Iacob*, thou doest eu'n reuiue
My older age to heare thy wondrous loue
To *Ioseph*, whom more then my selfe I loue.
But seeing thou inquirest of mine age,
Know that the dayes here of my *Pilgrimage*
A hundred and full thirty yeares haue beene,
The dayes are *few* and *ill* which I haue seene,
Nor haue I yet attained to the age,
And dayes of my forefathers *Pilgrimage*.
Two things I studdy here especially,
The first to *liue* well, second well to *die*,
For what is all our life once gone and past,
But eu'n a way vnto our happy last.
The *terme from whence* to all flesh is the *wombe*,
That whither all doe haften is the *Tombe*.
He happiest here who findeth on the way,
Fewest impediments his course to stay.

Some

Some passe through *sickneſſe, pouerty*, some *wealth*,
Honour, preferment, pleaſure, ſtrength and health,
Some equally of both participate,
This is the *meane*, yet ſafe and happieſt *Fate*,
The higheſt I did euer here aſpire:
And in this ſtate I ſtill to liue deſire.
The higheſt honours to your *Grace* are due,
For God hath with a *Kingdome* honourd you,
Whereof you haue your ſelfe moſt worthy ſhowne,
In looking to Gods *glory*, not your owne.
Wiſely therefore, I ſpeake it to your praiſe,
You honour them, whom God would haue you raiſe,
And in your *Kingdome* prudently depreſſe,
Thoſe whom God hateth for their wickedneſſe.
Thus needs your Gouernment muſt happy be,
When *King* and *Senatours* in one agree,
The proud to caſt downe, and to raiſe the iuſt,
So may the Rulers one another truſt.
God that from *Famine* vs deliuered,
And by a dreame foretold, thee counſelled
Both for thy *land*, and houſhould to prouide,
And all the world, which elſe for want had dide,
Feede thee with inward and ſpirituall grace,
And giue in heau'n an euerlaſting place,
For this, I your poore Beadſman, night and day,
Will in a homely countrey cottage pray.
Pharoh much ioy'd, would faine haue entertaind,
And him at his owne boord with bread ſuſtaind.
But good old *Iacob* modeſtly denide,
And ſayd, How long haue I on earth to bide?
I cannot now of good from ill make choyce,
Nor muſique iudge by inſtrument or voyce,
Why ſhould I be a burthen to the *King*?
And he reward ſo my ſmall-meriting,

But let my sonne for me before thee stand,
And ready alwayes be at thy command.
Good man, saith *Pharaoh*, I haue giu'n command
To place thee in the fatteſt of my *Land*,
The *Land* of *Goshen* be a habitation
To thee, thy children and thy generation
There is beſt paſture-ground for them to keepe,
Their *Camels*, *Asses*, *Cattell*, *Gotes* and *Sheepe*.
To raiſe to place of honour I deſire
Thee and thy ſonnes, but they of me require
Still to be *Heardsmen*: wherefore the moſt bould
And actiue, I make *Rulers of my fould*.
Then *Iacob* bleſſing *Pharoh* did depart
Out of his preſence with a ioyfull heart.
Seu'nteene yeares after in proſperitie,
Liu'd *Jacob* and did greatly multiplie,
And *Ioseph* in his former *Grace* did ſtand,
Still vnder *Pharoh* ruling all the *Land*.
Nor might be ere out of his maſters ſight,
Becauſe he was his onely *Fauorite*,
Till one day *Ioseph*, abſent from the Court,
Pharoh beſpeakes his ſeruants in this ſort.
Nere thriſe ten times the Sunne with panting horſe
Hath run through heau'n his ſwift and yeerly courſe,
Since firſt aroſe in this our hotter clime,
That *hebrew Sun*, which euer ſince did ſhine,
And all the time he did in court appeare,
We haue had *Spring* and *Summer* all the yeare,
I cannot eate by day nor ſleepe by night,
Without his Beames moſt comfortable bright:
That honeſt man, in whoſe ingenuous face,
A man may reade what in his heart hath place,
Now, by my life, I higher doe eſteeme
This *Hebrew*, then great *Egypts Diademe*.

Nor

Nor is it to the least of you vnknowne,
He hath beene better to me then my Crowne,
And beares still for me, to all mens content,
The weight of all my kingdomes gouernment,
In those seu'n yeares of *Famine* and of *Store*,
When his employments greater were and more,
If he were but one day out of my sight,
I certaine was to heare from him at night,
But now of 's light hath beene neere three daies pause
Yet no man here will tell to me the cause.
When thus the *Butler* (who by *Pharohs* grace
Restor'd was as he dream'd to's former place)
Dread Soueraigne! some small clouds do in this sort
Shadow his beames, which wont to shine at Court:
But no defect in his ay-constant light,
He's still the same, and shines as euer bright.
Ioseph at home for *Pharohs* health now prayes,
To *Israels* God, these are his mourning dayes.
His father *old* now sleepes in happy rest,
Who dying made to him this last request.
My deerest sonne the honour of my race,
If in thy sight thy father hath found grace,
(For though thou art my sonne by true relation
Yet I am subiect to thy domination)
Now graciously and truely with me deale,
Not for my *priuate*, but our common weale;
Well do I know that our posteritie,
Will soone admire faire shewes and vanitie,
And not regard the *land of happinesse*,
The *Type* of *future* and of *present* blesse,
Therefore to me, my deerest *Ioseph*, sweare,
Thou wilt not me in *Egypt* here enterre,
But safely carry to the *land of Rest*.
With my forefathers there my Bones to rest,

It may be ours will ſooner haſten thither,
Where all their *Fathers Bones* doe lye togither.
Then *Ioſeph* ſware and *Iſrael* worſhipped,
The *Feare of Iſaack* ſitting on his bed.
Theſe words he me deſir'd, with many teares,
That I would publiſh in *King Pharohs* eares,
And Licence of thee to that end obtaine,
Which done he would to Court returne againe.
When *Pharoh* thus: Is that good old man dead,
Like apple ripe in *Autumne* gathered?
We all muſt follow, who can tell how ſoone,
Some fall at night, at morning, ſome at noone?
But I deſire, if any here can tell,
How that good old man dide, that liu'd ſo well,
For moſt what it befals mortalitie,
As they haue liued here, eu'n ſo to dye.
Good *Ioſeph*, ſaith the Butler, thus me told,
That *Iacob* growing weake, as he grew old,
He *Ephraim* and *Manaſſes* his two ſonnes,
Takes with him, and vnto his Father comes,
Wherewith his weakeneſſe greatly comforted,
He takes his ſtrength, and ſits vp in his bed.
And thus begins: My ſonne, my *Ioſeph* deare,
The *God* Almightie did to me appeare
At *Luz* in *Canaan*, where he did me bleſſe,
And promiſe to my ſeede much fruitfulneſſe,
Aſſuring me to make a mightie *Nation*,
And giue that *Land* vnto my Generation:
For thoſe two ſonnes God here hath giu'n to thee,
Before my comming, thou ſhalt giue them me,
As *Simeon* and *Ruben*, they are mine,
Thy Children ſince begotten, ſhall be thine;
Theſe *two*, I meane, ſhall be two *Tribes*, The reſt
In theſe *Tribes* names, ſhall be of *Land* poſſeſt;

For

For I a double portion thee allot,
As my *First-borne*: Because I thee begot
Of *Rachel* deare, my first, my lawfull Wife,
Who on my hand in *Canaan* left her life,
Her there, alas! I buried on the way
To *Ephrata*, call'd *Beth lem* to this day.
But what are these two Lads? my *Ioseph* deare,
My sonnes saith *Ioseph* God first gaue me heere:
Oh! bring them me saith *Iacob* to this place,
Before I die, to kisse, blesse, and embrace:
Sweet Boyes! Good *Ioseph*, I nere thought indeed
To see thy face, but now I see thy seede:
The *old man* then, though he were dimme of sight,
His left hand on *Manasses*, and his right
On younger *Ephraim* layes, and wittingly,
Thus blesseth *Ioseph* in his Progeny:
God in whose sight I here haue walk'd alway,
Who all my Life-long fed me to this day,
The God of *Abram*, and great *Isaacks* dread,
And th' *Angell* which hath me deliuered
From euill, blesse these Lads, and let my name
With name of *Isaack* and of *Abraham*,
Be in them nam'd and in their *Tribes* renew'd;
And grow on earth eu'n to a multitude.
But it displeasing was to *Iosephs* sight,
To see on *Ephraims* head, him lay his right,
And on *Manasses* his left hand to place;
And would his *First borne* with the right hand grace,
But *Iacob* nould, but said I know indeed
Thy *First-borne* shall be great: But lo! the seede
Of *Ephraim*, shall be greater farre then he,
And a more strong and mightie people be.
Thus aged *Iacob* bless'd them both that day,
And said in thee let *Israel* blesse and say,

God send thee *Ephraims* and *Manasses* store,
But *Ephraim* he *Manasses* set before:
Then said he, Lo! I die, now out of hand,
And God shall bring you to your fathers land,
Then ere he dide, he swan-like sung this song,
Most sweete, because he liu'd not after long,

Iacobs last blessing.

Sith, my deare sonnes, I haue not long to dwell
On earth, come hither: and I will you tell,
What shall come on you in the latter dayes,
Assemble and attend your Fathers *Sayes*:
1. *Ruben* My first borne *Ruben*, thou that art the might,
And first beginning of my strength by right,
Thou shouldst haue all my Power and Dignitie,
Which thou hast lost by thine iniquitie:
Vnstable water! thou shalt not be head,
Because thou wentst vp to thy fathers bed,
For then indeed thou didst my couch defile,
And thy true right of first-borne lost the while:
2. *Simeon* & 3. *Leui*. *Simeon* and *Leui*, Brethren, instruments
Of cruelty, neare to your fathers tents,
My soule come not neare to their congregations,
Mine honour ioyne not in their machinations,
Who in their *Wrath* the *Sichemites* slew all,
And in their *Fury* digged downe a wall:
Curst be their *wrath*, for it was voyd of shame,
And *Fiercenesse* which was cruelly to blame,
Lo! I their seede in *Iacob* will diuide,
And them abroad in *Israel* scatter wide.
4. *Iudah*. *Iudah* is next, whom all his brethren praise,
Thine hand be in thine enemies necke alwayes,

Thy

Thy Fathers Children thee shall stoupe before,
Lo *Iudah* like a *Lyons whelpe* shall rore,
My sonne comes like a *Lion* from the spoile,
Who laid him downe, and couch'd himselfe awhile,
Eu'n like a *Lion* or a *Lioness*,
Who dares awake him from his sleepinesse?
The *Scepter* from his race shall neuer start,
Nor a *Law giuer* from his feete depart,
Till the *Messias* come, who to him shall
By his great powre the *Nations* gather all;
Lo! he shall binde his *Foale* vnto the *Vine*,
His Colt vnto the Branch, His Cloke in Wine
Is washt; His Cloths with bloud of grapes bedight,
Eyes red with wine; His Teeth with milke are white.
The *Sea-Haun's Zabulon* shall dwell beside, 5. *Zabulon.*
And's Border eu'n to *Sidon* shall diuide,
Like a *strong Asse* shall *Isachar* couch low 6. *Isachar.*
Betweene two burthens, And for he doth know,
That rest is good in such a pleasant *Land*,
Shall stoupe and be anothers to command.
Dan shall be *Iudge* and one of *Israels Tribes*, 7. *Dan.*
A *serpent* by the way him well describes,
Or *Adder* in the path, horse-heeles to gall,
Vntill he make the rider backward fall:
To be a Iudge's a dangerous *Vocation*,
Lord I haue waited long for thy *Saluation.*
An host of men *Gad* downe in warre shall cast, 8. *Gad.*
Yet they shall ouer-come him at the last.
Aser from fattest Lands his bread shall bring, 9. *Aser.*
And shall enioy eu'n pleasures for a King.
Napthalim is as nimble as the hind, 10. *Napthalim.*
But fauour seekes with pleasing words to finde:
Ioseph's like plant by well, whose boughs are small, 11. *Ioseph.*
Yet run vp flourishing vpon the wall:

With shooting many *Archers* haue him harm'd
And with sharpe *Darts* to's hindrance him disarm'd;
But he stands fast, his armes are made so strong
By God, to whom all strength and powre belong,
His glory all his Brethrens doth excell,
And hee's become a stone in *Israel*:
His Fathers God shall helpe him from aboue,
And the *Almightie* with his Blessings proue:
With Blessings that from hight and depth shall come,
With Blessings of the Breasts and of the Wombe,
To thee thy Fathers Blessings be more strong,
Then those that doe from mine, to me belong:
From th' vtmost hils they light on *Iosephs* head,
That from his *Brethren* once was seuered.

12. *Beniamin.* *Beniamin* like a Wolfe shall spoile: The prey
He shall diuide by night, and eate by day:
Thus *Iacob* of each seuerall prophecide,
What should to their Posteritie betide:
Some call it his *last will*: Then to them all,
He dying spake these words in generall.
We all are *Pilgrims* on the way, our *home*
Is *Heau'n*; as all men enter by the Wombe,
So through the *Gate of Death*, we all must driue,
Before we at this Citie faire arriue:
Lusts of our youth, Infirmities of age,
Make few and ill our *daies of Pilgrimage*,
All spend like *Lamps*, some blowne out with a blast,
Some waste, some melt, some hold out till the last:
Like fruit all blow, bud, grow greene, ripe, then fall;
Bud, blossome, greene, or ripe, we perish all:
And turn'd to dust, are vnder *Deaths* subiection
In *Graue*, vntill the day of Resurrection.
Eu'n as our *ages*, so we change our *minde*,
For those things we doe most delightfull finde

To

To *Child-hood*, *Youth* disdaines; our *Youth-full fires*
Accord not with our *riper yeares* desires:
Old-age in none of all the three delights,
The reason's plaine, we serue our appetites:
Truth and *Religions* path we leaue to treade,
And follow as our *Lusts* and Pleasures leade;
Which alter with our bodies constitutions,
And these are sensuall, beastly resolutions:
But who doth his affections measure by
Right rules of *Reason*, and of *Pietie*,
Them neuer alters, but is still the same,
All tending to the glory of Gods name:
No change of *state*, *age*, *health*, *wealth*, *constitution*,
Can alter such desires and resolution.
This Life's a *minute* to *Eternitie*,
Like *mite* vnto the *Globes immensitie*,
Like *droppe* compard vnto the *Ocean Maine*,
Yet here we either all must lose or gaine;
Vpon this *mite*, *droppe*, *minute* doth depend,
All *Blisse*, we aye continue as we end.
All Gods most gracious, glorious promises,
But *types* and *Shadowes* are of future Blesse;
Pharian Land, vs to the *Port* to light; (night,
And guide our *Barkes* through worlds darke misty
In all our voiage, through worlds *Ocean*-wast,
Are many *Rockes* and *dangers* to be past;
Without are *Satan* and the Worlds infections,
Within, our Lusts, vaine, fraile, and vile affections,
Which like so many Traitours readie ly
Against the Pilot ay to mutiny;
But most in danger of them all we stand,
When neerest we approch vnto the Land:
So some escape the boistrous raging *Sea*,
And neere the *Port* doe wreck vpon the *Lea*:

I looking backe my ſpan like daies behold,
Like a fantaſtique Dreame or tale new told,
And were I now them to begin againe,
I ſhould all worldly vaine delights reſraine,
Yea could you ſee *heau'ns ioyes* by Faiths cleare eyes,
You would with me *Worlds Pleaſures vaine deſpiſe*,
And runne faſt to the marke you ſet before
Your end; to liue with God for euermore.
As th'aire is hotteſt neereſt to the Sunne,
Brookes deeper, neerer to the Sea they runne,
So nearer to your end; doe you aſpire
To grow in grace, and glow with heaun'ly fire;
Now goe I hence, and ſhall be ſeene no more,
Haue mine examples alwaies you before,
So *Iſaack* followed faithfull *Abraham*,
I holy *Iſaack*, from whoſe lomes I came,
What we did well doe you the like: But when
We did amiſſe, obſerue we were but men.
Oh let your wiſedome ſhine with your gray haires,
Moſt of you now draw neere to ſeu'nty yeares,
Ioſeph is fifty ſeu'n, a child eu'n when
The moſt of you, were growne vp to be men.
Seau'nty ſeau'n yeares a ſingle life I led,
God ſince hath ſeau'nty to them numbred;
The youngeſt nor the ſtrongeſt haue no power,
To adde a minute to their fatall hower.
Deferre not of Repentance then the date,
Now is the time, to morrow is too late,
Count all mens ages that on earth remaine,
More die before, then to your daies attaine,
And ſhould you old *Mathuſelaes* ſurmount,
The longer life, the greater your account:
I will not exprobrate offences paſt,
Repent, amend, and turne to God at laſt,

Leaue

Leaue off to ſinne, his Promiſes beleeue,
You cannot aske ſo much as God will giue,
You are a *choſen ſeede*, a *holy race*,
Not by *deſert*, or *worthineſſe*, but *Grace*.
Oh make it knowne to all your Generations,
God vs hath choſe before all other Nations,
To walke here worthy of this *Grace* diuine,
And like to pureſt heau'nly *Tapers* ſhine,
In this worlds miſtie darke obſcured night,
Whoſe euill workes abhorre to ſee the light.
Expect not worlds vaine glory, Pompe and ſtate,
Thoſe that liue Godly here, the world will hate,
But God doth euer them moſt highly prize,
Who here are meaneſt in the wickeds eyes.
The World will you deride, and ſay that this,
But ſome vaine, peeuiſh, ſingle humor is,
Or ſome light idle motion, which doth riſe
From ſome meane, ignorant, conceited wiſe,
Deipiſe their cenſures, for I certaine know
The *ſpirit*, whence ſuch heau'nly motions flow:
What care I how their worldly wiſdome deeme,
Of them, So they with *God* be in eſteeme?
Oh! were my words now written in a booke,
That who, ſo liſt to learne, on them might looke,
Or with a *Diamonds* point engrauen plaine,
On *Adamant*, for euer to remaine.
I know that my *Redeemer* true and iuſt
Liues, and ſhall raiſe vs at the laſt from duſt,
And though the wormes my skin and fleſh deſtroy,
I God ſhall in my body ſee with ioy,
Eu'n with mine owne; and with no other eyes:
But now my *ſpirit* begins ſo high to riſe,
As if ſhe meant to leaue this habitation,
And flye to heau'n, by holy contemplation;

Oft hath she striu'd to rise before this day,
As weary of her brittle Tent of Clay,
But hath beene by the weight thereof depreſt,
But now shee feeles her selfe from thence releaſt,
I cannot laſt, my Lampe ſo faſt doth ſpend,
And now burnes cleareſt, neareſt to the end,
Farewell deare ſonnes; my Bleſſing on you all
Continue to your after-Ages ſhall.
Oh *God of Life*; now thou doſt me denie,
The *Powre to liue*, me willing make to die.
These all are thoſe twelue *Tribes* of *Iſrael*,
Which good old *Iacob* bleſt and wiſhed well,
Beſides the bleſſing to each ſeuerall,
Wherein he told them what ſhould after fall:
And now as *Ioſeph* erſt he made to ſweare,
So chargeth he eu'n all his Children there,
To lay him in that place of Buriall,
Where his fore-fathers were interred all:
Thus when his ſwan-like ſong was at an end,
And all commanded that he did intend,
He plucked vp his feete into the Bed,
And was vnto his people gathered.
Oh happy man! ſaith *Pharoh*, *God* me ſend
Eu'n ſuch a *life*, and ſuch a happy end.
Lo, farther *Pharoh* did that day command,
That all his *Peeres* and *Nobles* of the *Land*,
Should goe with *Ioſeph* and his Brethren all,
To honour holy *Iacobs* funerall:
Where they ſeu'n dayes made ſo great *Lamentation*,
They draue the *Cananites* to admiration:
And after he was buried in this ſort,
Ioſeph returnes againe to *Pharohs* Court,
His Brethren vnto *Goſhen*, where in peace,
They Liued, and did mightily increaſe,

Till

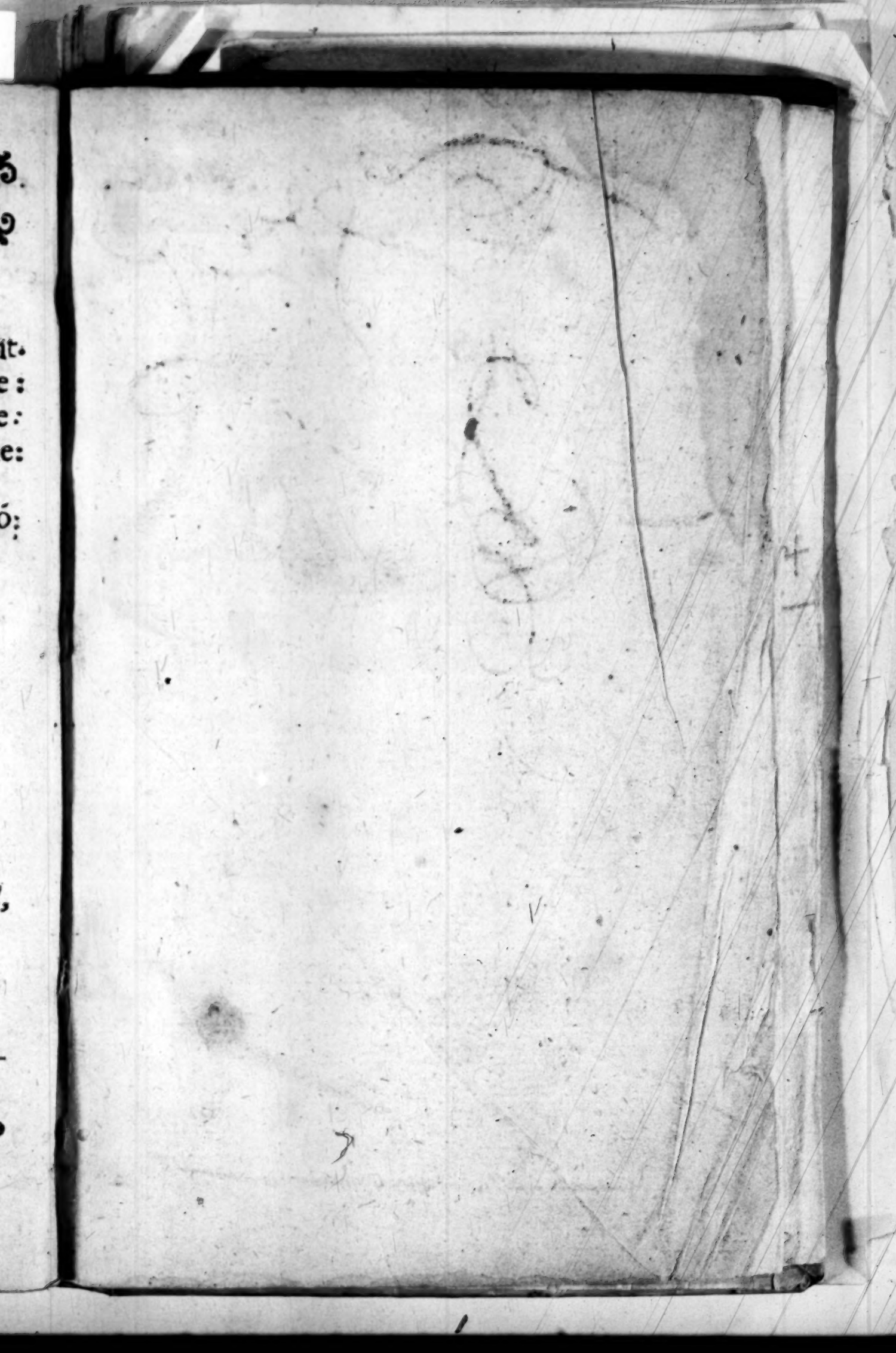
Till *Ioseph* was an hundred ten yeares old,
So that he *Ephraims* children did behold,
To their third Generation, and the seede
Of *Machir*, eldest of *Manasses* Breed,
Sate on his knees: Then saith he, lo I die,
But God will visit you assuredly,
And in that Land, a place for you prepare,
As he to *Abram*, *Isaack*, *Iacob* sware,
Then, as I sware to *Jacob*, to me sweare,
Thither my *Bones* with you from hence to beare,
His *Brethren* ware: So *Ioseph*, as I told,
Dide honourably being very old,
Whose Body they imbalmed in a Chest,
And after carryed to the *land* of *Rest*:
Where they erect a *Pillar* on his graue,
And thereupon this *Epitaph* engraue:

FINIS.

IOSEPHS Epitaph.

HIs *Fathers* Darling, *mothers* deare delight.
Obiect *of* Satans malice, Brethrens spite:
To Master iust; chaste, faithful *to his* Dame:
In Prison free, cõdemn'd, *yet* void of blame:
From Dungeon *raisd to highest* reputation,
By Wisdome, Counsell, Dreames, *and* Diuinatiõ:
Thus God by him a great deliuerance *wrought*,
In sauing *them, who his* destruction *sought*:
A diligent, Wise, prouident Obseruer,
And therefore of Mankinde a great preseruer.

In Padan *borne, In* Canaan *nourished*,
In Midian *bound, in* Ægypt *honoured*,
From whence his soule *flew to* eternall Rest,
His Bones *here in like* expectation *rest*.

He sau'd from Famine, King, Priests, People *all*,
For which his seede *and* Nation *they enthrall*:
Vnworthy Ægypt! *of this sacred* Vrne,
Who such rewards *for* merits *dost returne*.

SVSANNA was of all thy *Poems* best,
But IOSEPH *her* excels, as *shee* the rest.